THE PATHWAY TO PERFECTION.

A

Sermon preached at Saint Maryes *Spittle in London on Wedneſday in Eaſter weeke.* 1593.

By THOMAS PLAYFERE Doctor of Diuinitie.

AT LONDON,
Printed by the Widow Orwin for Andrew Wiſe, *dwelling in Paules Church yeard, at the ſigne of the Angel.* 1596.

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TO THE MOST NOBLE AND WORTHIE KNIGHT, MY HONORABLE GOOD PATRON, Sir *George Carey*, Knight Marſhall of her Maieſties moſt honorable houſhold, and gouernour of her Ile of Wight, all ioyes, externall, internall, eternall.

SIr, as ſoone as I had preached this Sermon, it pleaſed the L. Biſhop of London laſt deceaſed, both by his letter, and by word of mouth, to requeſt a copie of it for the preſſe. The like did diuers other alſo. But in trueth I had then no copie of it. Or if I had been poſſeſſed of any, yet I was reſolute to yeeld to no ſuch motion. Which ſome (I know not who) vnderſtanding, that being by ſo many,

many, and ſo many times importuned, to print this, or ſome other Sermon, I alwaies vtterly refuſed ſo to doe, haue preſumed to print the Meane in Mourning, *altogether without true iudgement, or calling me to counſell therein. And that ſo falſly, and in moſt places ſo quite contrary to my meaning, that I may ſay to him, whoſoeuer was the procurer thereof, as* Martiall *the Poet ſayd to one,*

Quem recitas meus eſt, ô Fidentine, libellus:
Sed malè dum recitas, incipit eſſe tuus.

O Fidentine, a booke of mine
Thou printſt againſt my will:
And yet not mine, but it is thine
Becauſe thou printſt it ill.

When in the triumph of Iulius Cæſar, *the Romanes had carried about the mòdell of thoſe cities, which he had ſubdued, grauen in yuorie, and not long after in the triumph of* Fabius Maximus, *they ſhewed the deſcription of his cities, carued in wood:* Chryſippus *beholding the difference, ſaid merily, that* Fabius *cities were but the ſheathes of* Cæſars *cities. And certes I may bee bolde to auerre, that as much diuerſitie as there is betweene yuorie and wood, ſo much there is betweene*

that

that Sermon which was firſt once preached, and that which was after twiſe printed. For thoſe two editions were but wooden ſheaths. Or if there were any mettall in them, yet it had not an vuorie but a dudgin haft, being blunt and dull, without any poynt or edge. Therefore after I was, not onely perſwaded by the aduiſe of all my friends, but euen enforced by the neceſſitie of the thing it ſelfe, to print that Sermon as it was preached, I thought good likewiſe to let this goe with it. That as the grauer of Images in Æſop *telleth* Mercury, *if hee would giue a groate for the image of* Iupiter, *he ſhould haue his owne image for nothing: ſo if any one who hath caſt away his money vpon the former editions, wil beſtow a groate vpon the true copie now ſet out by my ſelfe, hee may haue this ſermon with it for nothing, in ſurpluſſage ouer and beſides the bargaine. Which if it ſhall pleaſe you out of your true worth fauourably to patronize and protect, then all that reape any benefit by peruſing it, ſhall haue good cauſe to honour your moſt noble minde, by whoſe munificence and bountie my ſtudies haue been hitherto continued. And ſo crauing*

your honourable acceptance of my faithfull endeuours I humbly take my leaue. From Saint Iohns Colledge in Cambridge the firſt day of February. 1595.

Your Worſhips euer,
and in all duetie
moſt bounden,

Thomas Playfere.

To the Reader.

GEntle reader, the ſentences are ſo framed, as thou maiſt reade them, without any regard of the marginall notes, as though they were not ſet downe at all. Doe therefore herein as thou ſhalt thinke beſt. The quotations which are marked without a parentheſis, as thus, [a] [b] [c], *were all vttered when the Sermon was preached. The reſt which are marked with a parentheſis as thus,* (a) (b) (c), *were thought cõuenient to bee printed, though, not the quotations themſelues, but onely the matter contayned in them, was preached.* Farewell.

THE PATHWAIE TO Perfection.

The Text.

But one thing, I forget that which is behinde, and endeuour my ſelfe to that which is before, and follow hard, towarde the marke, for the prize of the high calling of God in Chriſt Ieſus. Philip. 3 14.

RIght Honourable, right Worſhipfull, and moſte Chriſtian & bleſſed brethren; perfection is all in all. The onely thing in euery thing. But that which is vnperfect, is like either the vntimely birth of a womā, or elſe the vntimely fruite of a tree. The

one dying before it bee borne, the other rotting before it be ripe. Therfore it is saide of the lawe, [a] That it made nothing perfect: but of the Gospel, [b] that it is most perfect in it selfe. And of the tower of Babel, [c] these mẽ began well to builde, yet coulde not perfect it: but of the frame of the world, [d] thus the heauen & the earth were perfectly finished. Yea so perfectly, that euerie thing since which hath had anye little resemblance of this perfection, is said to be as perfect as God made the world. Now of all things in the world, man especially is borne, not to dye, as an vntimelie birth, but to liue: and man liueth, not to rotte away as vntimely fruite, but to flourish for euer. Therefore wee that doe not dye vnder the law, but liue vnder grace, [e] must not be lyke the law, but like the Gospell: and we which shall not rotte awaye as the tower of Babel, but flourish for euer, as the building of God, [f] must not be like the tower of Babell, but like the frame of the world; labouring continually

a. Heb. 7. v. 19
b. Ioh. 19. 13.
c. Luc. 14. 30
d. Gen. 2. v. 1.
e. Rom. 6. 14
f. 1. Cor. 3. 9.

nually to be perfect, as our heauenly Father is perfect.(g) Labour, I say, we must. For as nothing is excellent, and easie both together; in like sorte perfection, though it be so excellent a thing, that it ought to be much desired, yet it is not so easie a thing, that it can be soone attained. Therefore saies the Apostle in the former verse, I doe not thinke that I haue yet attained to it. For, sayes Bernard[h], How canst thou possibly bee a proficient, if thou thinke thy selfe already sufficient? The arke of the couenant was but a Cubit and a halfe high[i]. So likewise the wheeles of the Cauldron were but a Cubite and a halfe high[i]. Now wee know that a Cubite and a halfe is an vnperfect measure. Which shewes that none in this life are perfectly perfect. The verie highest are, as the Arke in Moyses tabernacle, or as the wheeles in Salomons temple, but a cubite and a halfe high(k). Perfectly vnperfect when they begin: vnperfectly perfect when they end. Benaiah was honourable among thirtie,

(g) Mat. 5. 48

h. *Quomodo proficis, si iam tibi sufficis?*

i. Exod, 21. 10

i. 1, Kin. 7. 32

k πολὺ λείπεται τῆ ἀληθινοῦ ὑψοῦς ὁ πάντων ἀνώτατος

but he attained not to the first three: [l] And so some one mā may be as perfect as thirtie, yea as a thousand other men, and yet not attaine to the perfection of the blessed Trinitie, which is the first three. Nay when we haue done the best we can, we are but vnprofitable seruants (m). A l our righteousnesse is as a stained cloth (n). Our greatest strength is confirmed in weakenesse (o). We know but in part, not as we are known (p), We walke by faith, not by sight (q). We behold as in a Glasse darkely, not face to face (r). So that the most perfect perfection wee can attaine to in this life, is an humble acknowledging of that imperfection which wee haue (s), and an earnest labouring for that perfection which we haue not (t). VVe liue here in that we hope for life (u): and we are perfect heere in that wee labour for perfection (x). Wherefore as Salomon went vp six steppes to come to his great throne of Iuorie (y), so must we ascend six degrees to come to this high toppe of perfection. The firste

l 2. Sam. 23. 23

(m) Lu. 17. 10.

(n) Esa. 64. 5.

(o) 2. Cor. 12 9.

(p) 1. Cor. 13 12

(q) 2. Cor. 5. 7

(r) 1. Col. 13 12.

(s) *Est quædā imperfecta perfectio, vt sciat homo se non esse perfectum in hac vita. Primasius in Col. c. 1. in fine.*

t Ἐστὶν ἀς ἀληθῶς πλειότης, τὸ μηδήποτε στῆναι πρὸς τὸ κρεῖττον αὐξανόμενον, μηδὲ τίνι πέρατι περιορίσαι τὴν τελειότητα. *Nyssenus* περὶ τελειότητος. *in fine,*

Not

(Not manye thinges) BVT ONE THING. The seconde (I doe not remember, but) I FORGET THAT VVHICH IS BEHINDE. The third (I stand not still, but) I ENDEVOR MY SELFE TO THAT VVHICH IS BEFORE. The fourth (I runne not amisse, but) I FOLLOVV HARD. The fift (Not beside the marke, but) TOVVARD THE MARKE. The sixt, (Not for anie other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS.

Touching the first, hee saies (Not many things) BVT ONE THING. Gregorie hath this sentence[z]. The mind of man is like the stone Tirrhenus. That stone, so long as it is whole swimmeth, but being once broken sinketh. And so the heart of man being once broken, it soone sinketh, & being diuersly distracted, it is easilie ouerwhelmed. Zedekias[a] did well enough so long as he staied in Ierusalem, signifying the vision of peace

which

(v) *Spes vitæ immortalis est vita vitæ mortalis. Augu. in p. 103*

Τηλείωσις ἡ ἐν τῇ ἀρεταῖς προκοπὴ *Oecume. in He. c. 6*

y *1. Reg. 10. 19*

f *Cum animus diuiditur ad multa fit minor ad singula.*

a *Iere. 39. 5*

which is one thing: but when he was caried to Riblah, signifying a multitude which is many things, then were his eyes put out. What so neare one as two? And yet wee must not goe so farre from one as two. Seeing it is a verie hard matter and almost vnpossible, that one mind should wel heed two diuers things[h]. Hercules himself could not cope with two aduersaries at once. So that Peter was vnwise to weare two swordes at once ([i]). Alexander sayed, the whole world coulde not hold two Sunnes at once. So that Issacar was an Asse to beare two burdens at once([k]). No man sitteth vpon two seates together. No man writeth with two pens together. No mā hunteth two games together. No man iustleth with two speares together. He that hath two hearts, if hee haue a true hart of the one, he will haue a false heart of the other. Therefore saies Saint Iames: [l] A double harted man is vnconstant in al his waies. He that hath two tongues, if he tel truth with the one, hee will lie with the other. Therefore sayes Sainte Paule:

(h) *Vt res oppositas mens ferat vna duas. Cor. Gallus.*

(i) Luc. 22.38.

(k) Gen. 49.14

l. Iam. 1.8.

[m] Deacons muſt not be double tongued. He that ſerues two maſters, if he pleaſe the one, hee will diſpleaſe the other: therefore ſaies our Sauior: [n] No man can ſerue two maſters. He that walketh two waies, if he goe well in the one, he will ſtumble in the other. Therfore ſayes Eccleſiaſticus: [o] Woe be to the ſinner which walketh two manner of waies. Wherefore we muſt not be like the Philiſtins which had two harts, [p] one heart that cleaued to God, another that cleaued to *D*agon. Wee muſt not bee lyke the Iewes which had two tongues, [q] one tongue that ſweared by the Lord, another that ſweared by Malcham. We muſt not be like the Iſraelites which ſerued two maſters, [r] they halted betwixt two opinions ſeruing ſometimes God, ſometimes Baal. Wee muſt not be like Salomon which walked two waies, [s] his hart was not perfect with God, but ſomtimes he walked the way of the Lord, ſometimes the way of Aſhteroth. we muſt not do ſo, I ſay; wee muſt not follovve God

m. 1. Tim. 3. 8

n. Luc. 10. 13.

o. Eccle. 2, 13.

p. 1, Sam, 5, 2.

q. *Sopho.* 1. 5.

r. 1. Kin. 18, 21

s. 1. Kin. 11, 4.

and Dagon: God and Malcham: God and Baal: God and Aſhteroth. If wee would be perfect in deede, wee muſt follow (Not many thinges, no not ſo much as two thinges) BVT ONE THING.

For this ONE thing, is the verie band of *Perfection*[t]. Hereupon Chriſt ſpeaking to his ſpouſe, ſayth thus[u], Thou haſt wounded my heart with one of thine eyes, and with one chaine of thy necke. The Church, I grant, hath manie eies. But becauſe as the eies of a maiden looke vnto the hand of her miſtreſſe (x): ſo all theſe eies waite onelie on the Lord, looke onelie one waie, and ſo (in a ſort) make only one eie, therefore hee ſaies, with ONE of thine eies. So likewiſe the church hath many chains. But bicauſe theſe chains are ſo linked and intorteled togither, that they all make (in a manner) but one goulden chaine of Chriſtian vertues, wich is the band of Perfection, and bindeth the Church to Chriſt, as the necke ioyneth the bodie to the head, therefore he ſaies, with ONE

chaine

t. Collo. 3. 4. Πυθαγόρας ἀρχὴν τῶν πάντων εἰρηκε τὴν μονάδα *Theodoret gra. Affect. cur. 2.*

u. Cantica. 4. 9

(u) Pſa. 123. 2.

chaine of the necke. This one eie it is, this one chaine it is, which makes Christ in loue with his Church, which ouercommes him, and woundes his heart. Thou hast wounded my heart, saies hee, with one of thine eies, and with one chaine of thy necke. The Spouse of Christ must haue but ONE chaine about her necke. The disciple of Christ must haue but ONE coate vppon his backe. [y] He must not bee a turn-coat, much lesse a change-coat. Seeing indeed that which Cyprian speakes of Christes coate, maie bee as trulie saide of euery Christians coate, That either it must bee *Vnica*, or else it cannot be *Tunica*, either it must be ONE or none. For as Rebeccaes two twinnes dyd struggle and wrestle before they were borne, for hatred and malice, but Elizabeths one childe did spring and skip before he was borne, for ioy and gladnes; so hee that busies himself about more things then one, shall neuer proue singular in anie thing, ([z]) nay he shall finde that strife and resistance in his head, which Re-

y Luke. 9. 3

ZEἰς ἕκαστος ἐκ μ̄ ἐπιτήδευμα καλῶς ἐπιτηδεύοι, πολλὰ δὲ ȣ̄. Αλλὰ εἰ τȣ́το ἐπιχειροῖ πολλῶν ἐφαπτόμενος πάντων ἀποτυγχάνοι ἀν. *Plato. de. rep. l. 3.*

becca

becca did in her wombe, but he that labours & trauailes only about ONE thing, ſhall bring it to good perfection, and bee as well deliuered of it, as Elizabeth was of Iohn Baptiſt. Hence it is that wee are exhorted, for our heart, [a] to haue ONE heart and one ſoule, for our tongue, [b] to ſpeake ONE and the ſelfe ſame thing, for our maſter, [c] to ſerue ONE maſter in heauen, for our way, [d] to walke after ONE and the ſelfe ſame rule. According to that moſt wiſe and worthy word, (e) ONE hart, ONE way. Which is alſo agreeable to the word of God, who ſayeth, I will giue them one hart, & one way, that they may feare me for euer, for the wealth of them and of their children after them (f). Wherefore let vs not haue many mindes, or trouble our ſelues about many thinges, but with Mary, [g] mind onely ONE thing which is neceſſarye: let vs not haue many tongues, or deſire many things, but euery one of vs ſay with Dauid, [h] ONE thing onely haue I deſired of the Lord: let vs not ſerue many ma-

a *Act.* 4.32.
b 1.*Cor.*1.10.
c *Matth.*13.8.
d *Phil.*3.16
(e) *Cor Gnum, Via Gna.* My L. Treaſurer his word.
(f) *Iere.*32.39
g Heb.10.41
h Pſal.18.1

ſters, or be many maſters our ſelues, but as Sophony ſpeaketh,[i] with ONE ſhoulder ſerue the Lord our God, and only worſhip him: let vs not walk many waies, or kick againſt many pricks, [k] or ſhoote at rouers (as I may ſaye) but with ſaint Paule in this place, aime onely at one marke, & followe BVT ONE THING. This is the firſt degree to perfection.

i Soph. 3. 9.

k Act. 9. 1

Touching the ſecond hee ſaith, (I doo not remember, but) I FORGET THAT VVHICH IS BEHIND. Truth it is, wee may remember, both that wee haue done il, to amend it, and alſo that we haue done well, to continue it. For the firſt Chriſoſtom ſayth,[l] Nothing doeth ſo wel help vs forward in a good courſe, as the often remembrance of our ſins. Wheras in the bitternes of our ſoules we call to remembrance the daies of old, which we haue paſſed away in ſin Wherevpon the Pſalmiſt particularlie intituleth the eight and thirtith Pſalme a *Memorandum*, or a Remem-

Οὐκ ἐπὶ πρὸ τοῦ τὴν τοιαυτὴ, οἷον ἁμαρτημάτων ἀνάμνησις. *Homi, 23. in Epi. ad Hebros*

membrance, because he made it, whē he called to remembrance his sins, which hee had in former time committed [m]. And generally Baruch saieth to vs in this sorte, Remember wel what you haue done, and as it came into your hearts to turne away from God, so now striue with your selues ten times more to turne againe vnto him [n]. Thus did Paule, remembring he had once bene a persecutor, [o] hee did repent him of it, & made amends for it, and was afterward ten times more zealous to saue the wicked, then before he had beene to destroy the godly. For the seconde, an other sayeth, [p] O what heauenly comfort do they inwardly feele, which are delighted, with the remembraunce of vertue past, with the fruition of ioy present, with the expectation of felicity to come? This three-folde corde of comfort, as it can neuer be broken, so it must alwaies be drawen forth at length, that he which is iust may bee stil more iust, [q] he which is strōg may be still more strong. Thus did Dauid,

m *Cum cōmissa olim a se delicta memoria repeteret.* Euthymius. *ibidē.*

n Δεκαπλασιάζατε ἐπιστραφέντες Bar. 4. 28

1. Tim. 1. 13

p *Quam immēsa est lætitia de recordatione transactæ virtutis, &c.* Ber. *in festo omniū sanc. ser. 2*

q. Reue. 22: 11

r re-

[r] remẽbring he had once ſlain a Beare, hee did not repent him of it, but gathered ſtrength and courage by it, & was afterward more bolde to combat with a mightie gyant, than before hee had bin to deal with an eluiſh Beare. Therfore as they which leap, the further they go backward to fetch their runne, the further they leap forward, when they haue runne: ſo heere wee may looke backe a little, and remember, both that wee haue done ill, to amend it, and alſo that wee haue done well to continue it. Otherwiſe the remembrance either of vices or vertues, is ſo farre from putting vs anie whit forward, that it caſteth vs quite backward. For as Marke the Eremite witneſſeth, The remembrance of former ſins is inough to caſt him downe altogether, who otherwiſe myght haue had ſome good hope. Our ſinnes & Elies ſonnes are alike. Elie hearing his ſonnes were ſlaine, whom he himſelfe had not chaſtiſed and corrected as hee ought, fell downe backward & brake his necke ([t]). And ſo all they

[r] 1.Sam.17.36

Αἱ παλαιαὶ ἁμαρτίαι μνημονευθεῖσαι βλάπτουσι & θλίβουσι.

([t]) 1.Sam.4.17.

that

that remember & hearken after their former ſins, which they ſhoulde haue mortified and kild, fall downe backward, and turne awaie from God. For this is the difference betweene the godly and the wicked. Both fall. But the godly fall forward vpon their faces, as Abraham did when he talked with God: the wicked fall backward vppon the ground, as the Iewes dyd when they apprehended Chriſt. Hee that remembers his ſinnes, to be ſorie for them, as Abraham did, falls forward vppon his face: but hee that remembers his ſins, to reioyce in them, as the Iewes did, fals backward vpon the ground. Wherefore if thou bee vppon a mountaine, looke not backward again vnto Sodom, as Lots wife did (x): if thou bee within the Arke, flie not out againe into the world, as Noahs crow did (y): if thou bee well waſhed, returne not againe to thy mire as the hog doth (z): if thou bee cleane purged, run not againe to thy filth, as the dog doth (a): If thou bee going towardes the lande of Canaan,

(x) Gen: 19.27

(y) Gen. 8.7

(z) 2. Pet. 2.22

(a) Pro. 26.11.

thinke

thinke not on the fleſhpots of Egypt (b): If thou be marching againſt the hoaſt of Madian, drinke not of the waters of Harod (c): If thou bee vpon the houſe top, come not downe (d): If thou haue ſet thy hande to the plough, looke not behind thee (e); remember not thoſe vices which are behind thee. No, nor thoſe vertues nether. For as Gregorie writeth, (f) The remembrance of former vertues doth many times ſo beſot and inueigle a man, that it makes him like a blinde aſſe fall downe into a ditch. When Orpheus went to fetch his wife Eurydice out of hell, he had her granted to him vpon condition, that he ſhoulde not turne backe his eies to looke vpon her, till hee had brought her into heauen. Yet hauing brought her forward a great waie, at length his loue was ſo exceſsiue, that hee coulde not contain anie longer, but would needs haue a ſight of her. VVhereupon forthwith hee loſt both her ſight and her ſelfe, ſhee ſodainly againe vaniſhing awaie from him. ¶ This is a poeticall

(b) Exod. 16. 3.

(c) Iud. 7. 6

(d) Mar. 13. 11.
(e) Luk. 9. 62.

(f) *Memoria virtutis fouea mentis. De cura paſtoralis. par. 4. ca. 1*

(g) *Flexit amãs oculos, et protinus illa relapſa eſt. Ouid Met. l. 10. Fab. 1. Meminit et Virgilius Geor. l. 4 in fin.*

call fiction. Neuertheles it ſerueth verie fitly to this purpoſe. To admoniſh vs, that if we haue anie vertue, which is to bee loued as a man is to loue his wife, yet we muſt not bee ſo blinde in affection, as to doate too much vpon it, or to fal in admiration of our ſelues for it, or to be alwayes gazing & wondering at it, leſt by too much looking vpon it, and by too well liking of it, & by too often remẽbring it, we looſe it. Becauſe indeed he that remembers his vertues, hath no vertues to remember. Seeing he wants humility which is the mother-vertue of al vertues. For this is the difference between the godly & the wicked. Both remember vertues. But the godly remember other mens vertues: the wicked remember their owne vertues. They remembring other mens vertues, make thẽ enſamples to imitate: theſe remembring their owne vertues, make them miracles to wonder at. Therefore the godly remembring they haue ſome one or other litle vice in them, are humble, though

they

they haue very many great vertues: but the wicked remembring they haue ſome one or other litle vertue in them are proud, though they haue verie manie great vices. Wherefore though thou haue conquered kingdomes yet cracke not of it, as Zenacharib did(g): though thou haſt built Babel, yet bragge not of it, as Nabuchodonezer did(h): though thou haue a great people, yet number them not, as Dauid did (i): though thou haue rich treaſures, yet ſhew them not, as Ezechias did (k): though thou haue ſlain a thouſand Philiſtins, yet glorie not in it, as Sampſon did (l): though thou haſt builte ſeauen altars, yet vaunt not of it, as Balacke did (m): though thou giue almes, yet blow not a trumpet (n): though thou faſt twiſe a weeke, yet make no wordes of it (o), (remember it not but) FORGET THAT WHICH IS BEHIND.

(g) Eſa. 37. 13

(h) Dan. 4. 27

(i) 2. Sam. 24. 2

(k) 2. Reg. 20. 13

(l) Iud. 15. 16

(m) Nu: 23: 1

(n) Math: 6: 2

(o) Lu: 18: 12

p Mat: 19: 22

If thou wilt be *Perfect*, ſell all that thou haſt, and follow mee, ſayth our ſauiour. Sell all that thou haſt. Or if no man will buy it, giue it. Or if no

man wil take it, FORGET it. Themiſtocles ſaid, he had rather learne the art of forgetfulnes, then of memory. That is, as I vnderſtand it, rather diuinity, then philoſophy. For philoſophy is an art of memory, but diuinitye is an art of forgetfulnes. Therfore the firſt leſſon that Socrates taught his Scholler was, *Remember* [q]. For he thought that knowledge is nothing els but a calling of thoſe things to remembrance which the minde knew, before it knew the body. But the firſt leſſon that Chriſt teacheth his ſcholer is, FORGET [r], Harken ô daughter (ſays he) and ſee, Forget thyne owne countrye and thy fathers houſe. So that faith is that fayre Hellena, which drinketh to vs in a cup of Nepenthes, and ſayth [s], Be of good cheare, there ſhalbe no more ſorrow, neither crying, neither death, neyther payne, for the firſt things are paſt. And the water of the word of God is, that fountaine Lethe, which when we come to drinke of it, ſpeaks to vs (as it were) in this ſort [t], Remember not the former thinges, neither

q *Reminiſcere.*

r *Obliuiſcere.*

s Reuel. 21. 4

t Eſa. 43. 18

regard

regard the things of olde. For as they which die cloth, do not immediatlie change one contrarie into an other, but first turne a white into an azure, and then make a puke of it: so wee can neuer holde colour, as a good puke, except first our white bee turned into an azure, that is, as Lirinēsis sayth[u], except first we do wel to FORGET, that which wee did ill to get, except first we do happily vnlearn, that which we did vnhappily learne. And like as they which worke in wax, cannot frame any new impression in it, till the olde bee defaced[x]: so the image of Cæsar the prince of this world, the diuel must first be defaced, before the image of Christ can be formed in vs. For this image of Christ, (as Clemēs testifieth)[y] is seen only in them, which FORGET the hil of Helicon, and dwell in mount Sion. Wherfore though thou haue had a bloudy issue twelue yeeres, yet thine issue being now stopt, FORGET al bloudynes: ([z]), though thou haue had a crooked body eyghteene yeres, yet thy body

(u) *Donec dediscimus bene quod didicimus non bene, cap. 25*

x Οὔτε ἐν κηρῷ γράψαι δυνατὸν μὴ καταλεάναντα τοὺς ἐναποκειμένους χαρακτήρας, οὔτε ψυχῇ δόγματα θεῖα παραθέσθαι, μὴ τὰς ἐκ τοῦ ἐθοῦς προλήψεις αὐτῆς ἐξελόντα. Bas. E. 1. p. 2. 8.

y Ἐστιν Ἑλικῶνα καταλιπόντων, οἰκούντων δὲ Σιὼν. Prot. p. 5.

(z) Marc. 5. 25

being now ſtreightned, FORGET all crookednes(a): though thou haue had blind eyes, yet thine eies being now cleered, FORGET al blindnes in ſeeing the truth, (b) though thou haue had deafe eares, yet thine eares being now opened, FORGET all deafenes in hearing the word(c): though thou haue had a dry hand, yet thy hand being now reſtored, FORGET all drynes and nigardlines with men (d): though thou haue had a lame foote, yet thy foote being now recured, FORGET all limping & haulting with God (e): though thou haue beene dead and buried in the graue foure dayes, as Lazarus was, yet being now reuiued, FORGET all deadnes in ſin (f): though thou haue ben poſſeſſed & tormented with ſeauen deuills, as Mary Magdalen was, yet being now deliuered, renounce the deuill & all his workes, (g) & FORGET all thy wicked workes which are behind thee (h). Yea and all thy good works alſo. For if thou FORGET them, then will God remember them. The patriark Abraham was content for

a) Lu. 13. 13 11

(b) Mar. 10. 5

(c) Mar. 7. 34.

(d) Mat. 12. 10.

(e) Act. 14. 8.

(f) Ioh. 11. 39.

(g) Luc. 8. 2.

(h) Μὴ τὸ καλῶς κτᾶσθαι τυπου τὰ μόνον ἀλλὰ καὶ τὸ καλῶς ἀποκτᾶσθαι. Ἡ τοῦ κουφότατον, τὸ κακῶς κτῆθεν ἀποτίθεσθαι vide. Nas. εἰς αγ Γα. 2 7.

Gods

Gods pleaſure to ſacrifice his ſonne Iſaac[i]. But as ſoone as he had done, he FORGETS it. Therfore God remebers it, and ſets downe euerie ſeuerall circumſtance of it. By myne owne ſelfe haue I ſworn (ſaith the Lord) becauſe thou haſt don this thing. There is the general. But what thing? The particular follows. And haſt not ſpared; yea not thy ſeruant, but thy ſonne; nay, not onely thy ſonne, but thine onely ſonne: *and haſt not ſpared thine onelie ſonne*, therfore I wil ſurely bleſſe thee. That good womā [k]gaue Chriſt louing & frindly intertainement. But as ſoon as ſhe had don ſhe FORGETS it. Therfore Chriſt remembers it, and amplifies it from point to point. He turned to the woman & ſaid to Simon, Seeſt thou this woman? when I came to thy houſe, thou gaueſt mee no water for my feet: but ſhe hath waſhed my feet with the teares of her eyes, and wyped them with the haires of her head. Thou gaueſt me no kiſſe: but ſhe ſince the time I came in hath not ceaſed to kiſſe my feete. My head with oyle

i. Gen. 22. 16.

k (Luc. 7. 7 42.

thou dideſt not annoint, but ſhe hath annointed my feete with oyntment. Lo yee how true it is which I ſaid before, that if we remember our good workes, then God will forget them; but if we FORGET thē, then God will remember them; yea & he wil reward them when we haue forgotten them.

l Luke 14.31 If we wage warre with God[l], & think to ouercome him with ten thouſand of our good deeds, then will he like a puiſant prince, bring forth into the field a huge army of our ſins, twentie thouſand of our ſins againſt vs, and with twenty thouſand of our ſins will eaſily ouerthrow ten thouſand of our good deedes, and ſo finally confound vs. But if on the other ſide we can bee content to FORGET all our good workes; and to ſtrowe our beſt garments, and our moſt floriſhing branches at Chriſts feete[m]; and to caſt downe our very crownes before the throane of the lambe[n], then he will be a right lambe indeed, hee will not fight with vs, but hee will crowne vs with honour & glory. Almighty God

m Math.21.8

n Reuel.4.10

appoint-

appointed his people not to ſheare the firſt borne of the ſheepe[o]. The firſt borne of the ſheepe are the beſt of our good workes. Theſe wee muſt not ſheare, nor lay naked and open to the view and knowledge of all men, but FORGET them, and hide them vnder the fleece of ſilence, and keepe them ſecret to our ſelues. So Ioſeph, whom God did lead as a ſheepe (p), hauing a firſt borne, did not ſheare this firſt borne of the ſheepe, but called him Manaſſes, that is, FORGETfulnes of thoſe things which were behind, when God had now anſwered the deſires of his hart (q). The faithful ſpeaking to Chriſt ſaye thus, wee will make for thee borders of gold guilt with ſiluer[r]. This is quite contrary to the faſhion of the world. The faſhion the world is to guild ſiluer with gold, and to put the beſt ſide outward. But the faithfull guild gold with ſiluer, & put the beſt ſide inwarde. So Moſes hauing a glorious countenaunce, did not ſet it out to the ſhew, but did FORGET it, & couered it with a vaile[s].

o Deut. 15. 19

(p) Pſal. 80. 2

(q) Eccle. 5. 19

r *Murenulas aureas Vermiculatas argento* Can. 1. 10

s Exod. 34. 33

Now, a glorious countenaunce couered with a vaile, what is it els, but a border of gold, guilt with ſiluer? But we, we alas, for the moſt part, haue ſuch baſe mindes, that wee are ſcarce worth the ground we go vppon. Wee do not guild our borders of gold with ſiluer; but we ſheare the firſt borne of our ſheep. We do not caſt downe our garments and our branches and our crownes before the throane of the lamb, but we warre againſt God with ten thouſand of our good workes. Or rather indeede, which of vs all can muſter together ſo many good works to fight for him? Nay, if we haue done one thing well, or one time well, wee thinke all is wel, we need do no more, we haue done good inough, and oft inough. Yea, if others do not commend vs alſo, wee do ſo wonderfully pleaſe our ſelues in it, that we are readie preſentlie to prayſe our ſelues for it. But heare wee may all of vs learne true humility (t), which is true magnanimitie of S. Paul. Paul had a moſt noble and moſt ſtately heart, higher

t Humilitas animi ſublimitas chriſtiani. Leo.

than

than the very poles of heauen it ſelfe. All that euer he had done hetherto, or could doo, hee thinkes too little, nay, hee counts it nothing. Hee was not a whit inferior to the verie chiefeſt Apoſtles (u), yet hee FORGETS it. He labored more than they all, (x) yet he FORGETS it. He ſpake with tongues more than they all (y), yet he FORGETS it. He had care of the churches (z), yet he FORGETS it. Hee fought with beaſtes at Epheſus (a), yet he FORGETS it. He troad ſathā, that vile beſt, vnder his feet (b) yet he FORGETS it. He ſpake wiſdom among them that are perfect (c), yet he FORGETS it. He was rapt vp to paradiſe into the thirde heauen, where he firſt learned that among the Angels, which afterwards hee taught amongſt men (d), yet he FORGETS it. Al this is nothing with him. Al this he FORGETS, and ſaith, I FORGET THAT VVHICH IS BEHIND. This is the ſecond degree to perfection.

TOuching the third, he ſais, (I ſtand not ſtill) but I ENDEVOR MY

(u) 2. Cor. 12. 11.
(x) 1. Cor. 15 10
(y) 1. Cor. 14 18.
(z) 2. Cor. 11 28
(a) 1. Cor. 15 32
(b) Ro. 16. 20.
(c) 1. Cor. 2. 6.
(d) 2. Cor. 12. 4 *Quæ retro ſunt obliuiſci, et ad ea quæ ante ſunt Apoſtolũ ſequi*, Ep. 15.

SELFE TO THAT WHICH IS BEFORE. Saint Barnard writing to one Haimericus Chancelor of Rome, in his verie first salutation, wisheth him to forget those things which are behinde, and to folow the Apostle to those things which are before. Which no man can doo, that either standes still, or is idle. Wherefore Hermes saith generally, Nothing in the whole worlde is altogether idle[f]. The wise man hath allowed a time for euerie thing else, but for idlenes hee hath allowed no time. Moses arke had rings; and bars within the rings[g], to signifie that it was not made to stand stil, but to bee remoued from place to place. Iacobs ladder had staues[h], vppon which he saw none standing still, but al either ascending or els descending by it. Ascend you likewise to the top of the ladder, to heauen, & there you shall heare one say, My father doth now work, & I work also. Wherupon Basil noteth, that king Dauid hauing first sayd, Lord who shall dwell in thy tabernacle, addes then[i], Not he that

[f] Οὐδὲ ἐν τῷ κόσμῳ ἐστιν ἀργὸν ἐδαμοῦ. Dial. 1.

[g] Exod. 25. 14

[h] Gen. 28. 12

[i] Psalm. 15. 2. Ο ἐργασάμενος, ὁ ἐργαζόμενος.

hath

hath wrought righteoulnes heretofore, but *he that doth now worke righteouſnes*, euen as Chriſt ſais, My father doth now worke, & I worke alſo. Deſcend you likewiſe to the foote of the ladder to the earth, and there you ſhall heare that figge tree accurſed, which did beare leaues and no fruit. Wherevppon Theophylact noteth, that Iohn Baptiſt hauing firſt ſaide, The axe is laid to the roote of the tree, addes then[k], Not euery tree that hath not brought forth good fruite heretofore: but *euery tree that doth not now bring forth good fruite* ſhall be cut downe, euen as that fruitleſſe fig tree was cut downe, and caſt into the fire. Therefore we muſt ſo walke, as God ſeeing our continuall fruitfulnes may ſay of vs, I ſee men walking like trees [l]. Men walke like trees, when as men are neuer idle, but alwaies abounding in the worke of the Lord (m). As the tree of life euerie moneth bringeth forth twelue manner of fruits (n). For ſo Chriſt ſaid to him whom he healed [o], Take vp thy bed, and walke. He ſais not,

k Math. 3. 11 Μὴ ποιῆσαι, μὴ ποιοῦν.

l Mar. 8. 24

(m) 1. Cor. 15 58.

n Reuel. 22. 2

o Mar. 2. 10

not, *T*ake vp thy bed and ſtand ſtill, like a ſtone, but take vp thy bed, and walke, like a tree. Otherwiſe to them whom he found ſtanding ſtill, he ſaid in his wrath and in his ſore diſpleaſure, why ſtand yee ſtill all the daie idle? why are ye like Moab ſetled vpon your lees (p), and not powred from veſſell to veſſell? wee muſt make accompt to giue accompt for euerie idle word wee ſpeake (q). And much more then for euery idle houre wee ſpende. Hee hath called the time againſt me, ſays Ieruſalem [r], So that for the very time which wee haue contemned, we ſhall be condemned: and for euerie day which wee haue ſpent idlely, wee ſhall bee ſhent ſeuerelie. The Iſraelytes were commaunded, not once in a weeke, or once in a moneth, but euery day to gather Manna except onely the ſaboth daie [s]. To teach them, and all vs, that till wee come to the ſaboth of our euerlaſting reſt in heauen, wee muſt neuer ſtand ſtill, but euery day bee doing ſomewhat. Wherefore Apelles poſey was this,

(p) Iere. 48. 11

(q) Mat. 12. 36

r Lamen. 1. 15

s Exod. 16, 26

this, Let no day passe without a line [t]. Be sure euery day thou do some good, then draw one line at the left. According to that [u], Line vpon line, line vpon line. And Pithagoras posey was this [x], Sit not still vppon the measure of corne. Do not looke to eate, except thou sweat for it. According to that [z], He which will not worke, let him not eate. In my fathers house, says Christ, are many mansions [a]. So that no man may sing his soule a sweete *Requiem*, saying with that cormorant in the Gospell, Soule take thy rest. For in heauen onely, which is in our fathers house, there are many mansions to rest in. In this world, which is out of our fathers house, there are not many mansions, no not any mansions to rest in, but onely vineyardes to worke in. Wee are come, says the author to the Hebrews [b], to the spirits of iust & perfect men in heauen. So that no man may sue out for himselfe a *Quietus est*, saying with the church of Laodicea, I am rich and haue inough. For in heauen onely, are the spirits of iust

t *Nulla dies sine linea.*

u Esa. 28. 10

x *Chanici ne insideas.*

z 2. Thes. 3, 10

a' Iohn 14. 3

b Heb. 12, 23

iuſt and perfect men, which are rich and haue inough. In this world wee muſt neuer thinke we are rich, but we muſt alwaies bee poore in ſpirit: wee muſt neuer thinke wee haue inough, but wee muſt alwaies hunger & thirſt after righteouſnes. Wherefore if thou haue a talent [c], put it not into a napkin, but into the banke: if thou light a candle, [d] ſet it not vnder a buſhell, but vpon a candleſtick: if thou build a city [e], place it not vnder a dale, but vpon a hil: if thou ſeeke Chriſt [f], ſeeke him not in thy bed, but in the garden. Lie not ſtil: Sit not ſtil: (ſtand not ſtill) but ENDEVOR thy ſelfe to that which is before.

c Luk. 19. 20

d Mark. 4. 21

e Math. 5. 14

f Cant. 3. 1

Walke before me, and be *perfect* ſayth God to Abraham [g]. As if hee ſhould ſay, if thou wilt bee perfect, then walke before me, & ENDEVOVR thy ſelfe to that which is before thee. For the Apoſtle in the other part, ſpeaking of thoſe thinges which are behind, ſaith that he doth not onelie not beare them in body, but not ſo much as beare them in mind. Heere

g Gen. 17. 1

contrariwiſe, ſpeaking of thoſe things which are before, hee ſayth, that hee doth not onely intend his mynde to them, but alſo extend his very bodie towardes them. So that as they which runne in a race, bend forward their breaſts, and ſtretch out their armes, to ſhew that they haue a deſire to run faſter then posſibly theyr feete can follow them: after the ſame ſort wee which runne in this courſe of Chriſtianity, muſt caſt away euery thing that preſſeth downe, & ſin which cleaueth ſo faſt [h], that we may ENDEVOVR our ſelues, or (as the Greeke word [i] here ſignifies) ſtretch our ſelues, to thoſe things which are before. And like as Æolus left all the other winds, which might haue beene a trouble to him with his frend Vliſſes, to be packt vp in a male, & kept onely the weſterne wind for his owne vſe, to bring him home into his country: ſo we muſt reiect all other things, which may be as contrary windes to driue vs from the ſhoare of ſaluation, and retaine onely that weſterne wind of the ſpirite of

h Heb. 12. 1

i Επεκτεινόμενος

God, whereby wee may ENDEVOR our ſelues to that which is before, and ſtretch out our ſailes, & ſo come ſafelye to the hauen of heauen. Euerie thing, as Auſtin teſtifyeth, is either a hinderance, or a furtherance[k]: if it be a hinderance, caſt it away: If it bee a furtherance, then keepe it. For euen as the ſilke worme keeps her body ſpare and empty, and vſes to faſt two or three dayes together, that ſhe may ſtretch out her ſelfe the better, and ſpin her thrid the finer: ſo wee muſt ENDEVOR to bring vnder our bodies [l], and (as I may ſay) diet them for the nonce, that we may not any longer weaue the ſpiders webb [(m)], but with the ſilkworme ſpin a new thrid. The ſpiders webb is *vinculum*, the ſilkewormes thrid *vehiculum*. And like as the viper perceiuing her old skin to bee ſo ſtiffe that ſhee cannot eaſilie ſtretch out her ſelf in it, ſtrips it quite of: after the ſame ſorte wee which are by nature a generation of vipers, muſt ſtrip of our olde skin [n], and perceiuing we cannot well do our ENDE-

VOVR

[k] *Aut Vinculũ aut Vehiculum De ciui. Dei. l. 9. c. 5*

[l] *1. Cor. 9. 27.*

[(m)] *Eſa. 59. 5*

[n] *Coloſ. 3. 9.*

VOVR & ſtirre our ſelues in the armor of Saul, wee muſt with Dauid put it of, and put on the armour of light. When long warre had bin betweene the two houſes of Saul and Dauid, at length the houſe of Saul waxed weaker and weaker, & the houſe of Dauid waxed ſtronger and ſtronger [o]. In like manner the ſpirit muſt alwaies ENDEVOVR it ſelfe to that which is before, & neuer leaue fighting with the fleſh, till the houſe of Saul, who was a lim of the deuill, that is, the fleſh, wax weaker and weaker, and the houſe of Dauid, who was a figure of Chriſt, that is, the ſpirit, wax ſtronger and ſtronger. Thus the Baptiſt being but a child waxed ſtronger and ſtronger in ſpirit. And yet ſpeaking of Chriſt and himſelfe, he ſayes thus [p], He muſt increaſe, I muſt decreaſe. But the Baptiſt was borne of olde Elizabeth: Chriſt was borne of young Marie. Whereby we ſee, that that which is borne of the olde man, which is the fleſh, muſt dayly decreaſe in vs, and grow downeward: but that which is

o 2. Sam. 3. 1

p John 3. 30

borne of the new man, which is the ſpirit, muſt dayly increaſe in vs, and grow vpward. For ſo indeede Chriſt in the beginning of the new world increaſed, in wiſdome for his mind, and ſtature for his body [q]. To teach vs that if wee bee liuely members of the ſame body, then we muſt in like ſort ENDEVOR our ſelues to that which is before, and increaſe and multiply [r] & grow vp into him who is the head, till we all come to the meaſure of the age of the fulnes of Chriſt. The holy ghoſt alſo in the beginning of the olde world, was moued vpon the waters [s]. To teach vs that if we be inſpired & moued by the ſame ſpirit, then we muſt in like ſort be moued vppon the waters, & paſſe apaſe ouer the red ſea of this world, that we may quicklye come to the celeſtiall Canaan, which is the kingdome of God. Wee pray indeede that the kingdome of God may come. But the kingdome of God commeth not by obſeruation, [t] if wee ſtand ſtill gazing and gaping for it [u]. Therefore as Abraham

q Luke.2.52.

(r) *Creſcite et multiplicamini. Non ſolum ad corpus, ſed etiam ad animum refertur,* κατὰ τὴν προκοπὴν τῆς εἰς θεὸν ὁδοῦ.

s Gen.1.2

(t) Luk.17.20

(u) Act.1.11

Non dormientibus prouenit regnum cælorum, nec otio diſſiliaque torpentibus beatitudo æternitatis ingeritur. Leo. de Epiph. ſer.5

ham dyd runne from the doore of his Tent, to meete the Angells [x]: So must we ENDEVOVR to runne forwarde, not onely looking for, but alſo haſting vnto, the comming of the daye of God([y]), that wee maye (if it bee poſsible) meete the Lorde in the ayre([z]), with all his holie Angelles, if wee woulde haue his kingdome come. Wee pray alſo that the will of God may be done in earth as it is in heauen. But the will of God wil be not done if we wil do nothing. Therfore as the cherubins ſpread out their winges on high, and couer the mercy ſeate [a]: So muſt we ſpread out our wings, and ſtretch out, or ENDEVOVR our ſelues, and bee alwayes preſt and ready to flye, as it were, to do the will of God ([b]), if wee would haue his will done in the earth, as it is in heauen. When God at the firſt had made a paradyſe vpon earth, hee tooke the man, and put him into it, to dreſſe it and keepe it [c]. Adam was not emoined to beſtow any bodilye labour in dreſſing it at that time.

[x] Gen. 18. 2

[y] 2. Pet. 3. 2 προσδεχόντας καὶ σπεύδοντας

[z] 1. Theſ. 4. 17 εἰς ἀπάντησιν τῷ κυρίῳ.

[a] Exod. 37. 9

[b] Ezek. 1. 11 *Non ſolum aquila ſed et bos, et leo, et homo volant.*

[c] Gen. 2. 15 *Vt operaretur et cuſtodiret illum. Vulgata.*

For this was a part of his punishment afterward. Nether yet had hee need to keepe it from wild beasts. For all these were then subiect and obedient vnto him. So that hee dressed and kept it, by keping those graces which God had giuen him, yea and END E. VOVRing himselfe to encrease them continually (d). Therfore the Apostle beseecheth vs also, that wee receiue not the grace of God in vaine, but that in all thinges wee approue our selues, as the seruants of God, in much patience, in afflictions, in necessities, in distresses, and so forth e. See yee, how many posts and props he putteth vnder vs, that we may bee stayed vp and confirmed in the grace of God. How many tooles, as it were, and implements he giueth vs, that wee may not receiue the graces of God in vain, but that as they are receiued & kept in vs, so they may bee dayly dressed and bettered by vs. For, as Saint Peter witnesseth f, if these things be and abound, we shall neither be idle nor vnfruitfull in the knowledg of Christ.

(d) *Quamuis paradisus operib. ruralibus non egeret, tamen quia primus homo lex posteritatis futurus erat, legitimi etiam in paradiso speciem suscepit laboris. Ambro. de Parad. c. 4*

e 2. Cor. 6. 1.

f 2. Pet. 1. 8.

Where-

Wherevpon Oecumenius obſerueth, that the graces of God, as the flowers of a garden, muſt not onely bee kept, but alſo bee dreſſed, that they may haue, not onely a being, but alſo an abounding g. Becauſe a man may haue great good things being in him, and yet be himſelfe like a garden that is kept indeed, but not dreſſed, altogether idle and vnfruitfull. But if they be both being and abounding in him, if hee ENDEVOVR himſelfe to go on further euery day then other, then ſurely he is neither idle nor vnfruitful in the knowledge of Chriſt. Hereupon Charls the fift gaue this Embleme, h Stād not ſtil but go on further. *Vlterius*, as God ſais to his gueſt, *Superius* i. Sit not ſtill, but ſit vp higher. So ẏ water riſeth vp higher and higher which Ezechiel ſpeakes of k. Firſt to the ankles: then to the knees: then to the loines: laſtly to the head. So the wheat grows vp riper & riper, which Chriſt ſpeakes of l. Firſt there is the blade: then the eare: then the full corne: laſtly cometh the harueſt. So muſt we,

g παρουσίαν. περισσείαν.

h *Vlterius.*

i Luk. 14. 10.

k Ezech. 47. 4

l Mar. 4. 28

with the water, rise vp higher and higher, till we come to ỹ *head*, which is the *sonne of God*: [a]nd with the wheate, growe vp riper and riper, till wee come to the *harueſt*, which is the *ende of the worlde*. Always ENDEVOVRing our selues to that which is before, and continuallie singing one of the songs of Sion, that is, one of the Psalmes of degrees, (m) till wee see the Lorde in Sion, till wee see the *head*, in the *harueſt*, the *sonne of God*, in the *ende of the worlde*. Euen as hee did who sayes heere, I ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE. This is the thirde degree to perfection.

(m) *Nomine graduum ſignificatur aſcenſio, qua proficientes quique à téporalibus ad æterna, a terrenis ad cœleſtia prouehuntur. Proſper. in titulum p.* 120

Touch-

TOuching the fourth, hee ſaith, (I runne not amiſſe, but) I FOLLOWE HARD. A man maye runne amiſſe, otherwiſe then hee ſhoulde, by running *either too ſlowly or too faſt*. Nowe for ouermuch *ſlowneſſe*, Ruſticus *Diaconus* ſaieth, [a] It is a ſtarke ſhame for vs to bee colde in maintaining a truth, ſeeing our aduerſaries are ſo hot in defending a falſhoode. When the aduerſarie had ſowen tares among the good corne, the maſter ſayde to his ſeruauntes, Let both growe together. Hee ſayeth not, Let the tares growe, and the good corne not growe, but, Let both growe together. If the tares growe ſo faſt for the fire, then let the good corne grow as faſt for the barne. If the wicked runne ſo faſt to damnation, then let the godlye runne as faſt to ſaluation. Yet the Prophets haue euer complayned, that the children of this worlde are much more forwarde in theyr kinde, then the children of light. Dauid ſpeaking of the children of this worlde, ſaith,

[a] *Turpe eſt contra ardenter peruerſa aſſerẽtes, nos pro veritate frigidiores inuenirj. li. aduerſus Aezthalos.*

They encourage themselues in an ill purpose. But Esaie speaking of the children of light, saith [c], No man calleth for iustice, no man contendeth for the truth. When the time drew neere that our sauiour should be taken and carried away to bee crucified, onelie Iudas that vile traitor was vigilant and watchful to bring his mischieuous purpose to passe, but all the other disciples were fast a sleepe. Therefore as Ierusalem said of her eie [d], Mine eie hath spoiled my soule: So might these drousy disciples haue said of their eie, Our eie hath spoiled our soule. And as the Centurion said of his seruant [e], My seruāt lieth at home sick of the palsey and is ill troubled: So might Christ haue said of these his sleepie disciples, My disciples lie at home sicke of the palsey, and are ill troubled. Wel said, ill troubled. For hee that is diligent to discharge his duety, and takes paines in his calling as he ought, is well troubled [f]. But hee that hath the palsey and is dissolute and negligent, and lies at home sicke

c Esay 59.4

d Lamen. 3.51

e Math. 8.6

f *Bene torquetur.*

the lazie diſeaſe, is ill troubled g. Yll troubled, with an euill ſpirite, with the ſpirit of ſlumber, which, as Iob teſtifies h, lyeth in the couert of the reedes. They that are lazie aud lither fellowes, and haue nothing in them, are heere called reedes, in whom the deuill himſelfe lieth and ſleepeth ſecurely. But though hee be well quieted in them, yet (as I ſaid before) they are ill troubled with him. Yll troubled with him, as thoſe ſeuentie kings were ill troubled with Adonibezec, when hee did cut off the thumbs of their hands & feete. For he that hath the thumbs of his hands cut of, may perhaps do ſomething, but hee is ſo long about a litle that he were better ſit ſtill & do nothing, then be ſo long pidling about nothing. So hee that hath the thumbs of his feete cut of, may peraduenture go forwarde, but it is i ſuch a ſnayles pace which hee goes, that he were better ſtand ſtill & not go at all forward, then go ſo ſlowly forward. Wherefore wee muſt not go ſo ſlowly forwarde, as though the

thumbs

g *Male torquetur.*

Iob. 40. 16.

i *Teſtudineus gradus. Plaut.*

thumbs of our hands and feete were cut off, but rather wee muſt runne as faſt as it is to be ſuppoſed that mightie man coulde[k], vvhich had vppon euery hande ſixe fingers, and vppon euerie foote ſixe toes. But yet ſayes Bernard[l], As zeale muſt erect our diſcretion, that we runne *not too ſlowly*, ſo diſcretion muſt direct our zeale, that wee runne *not too faſt*. That wiſe woman, by whome is meant the Church of Chriſte, laboureth with the counſell of her handes[m]. Her handes are full of eies[n]. Shee hath more foreſight and wiſedome euen in her litle finger, then many a man hath in his whole head. She laboureth with her handes. There is zeale. Shee laboureth with the counſell of her hands. There is diſcretion as well as zeale. In Leuiticus they are forbidden to bring anye blinde offering to God[o]. All zeale without diſcretion, is an offering without an eye. All blind zeale, is a blind offering. Which God wil neuer accept. So that as Minerua is ſaid to put a gol-

k 2Sam.21.20

l *Et feruor diſcretionem erigat, et diſcretio feruorem dirigat.*

m *Concilio manuum. Pro.31.13.*

n *Oculata manus. Plautus.*

o Leuit.22.22

den bridle vppon Pegaſus, that hee ſhould not flye too faſt: in like ſorte our Minerua, that is our Chriſtian diſcretion, muſt put a golden bridle vppon Pegaſus, that is our earneſt zeale[p], leaſt if our zeale bee vnbrideled, it make vs followe too faſt. Therefore Octauian the Emperour did beare in his Eſchocheon, a crabfiſh and a butterflie, with this mot, [q] Softe pace, goes farre: A Crabfiſh creepes. Thats ſofte pace. A buttetflie flies. That goes farre. A crabfich, a butterflie, Softe pace, goes farre. And Veſpaſian the Emperour did ſtampe in his coine a Dolphin and an anchor, with this Impreſa[r], Soone inough, if well inough. A Dolphin out-ſtrips the ſhip. Thats ſoone inough. An anchor ſtayes the ſhippe. Thats well inough. A Dolphin, an Anchor, Soone inough, if well inough. For as if the lower ſpheares in the heauen ſhoulde not bee ſtayed with the contrarie courſe of the higheſt ſpheare in the firmament, they woulde ſoone ſette

p Iames. 3. 3

q *Feſtina lente.*

r *Sat cito, ſi ſat bene.*

the

the whole world on a light fire: So the inferior affections of the minde, if they be not ſtaied with the contrary courſe of reaſon, and with the milde motion of the ſpirit of God, they will ſoone ouerheat thee and ouerthrow all thou goeſt about. Therfore Chilo giueth vs this precept, not to ouerheat Iacobs ſheepe by driuing them too faſt[s], not to make ouermuch haſt in the way. According to that in the prophet Eſay, where it is ſaid[t], Hee which beleeueth ſhall not make haſt. The ſtring of an Inſtrument may bee as wel too high as too low. If it be too lowe it iarres, if it bee too high it breaks. So the mind of man may be as wel too intent, as too remiſſe. If it be too remis, it runs too ſlowly: if be too intent, it runs too faſt. Wherfore Clemens giueth vs this percept, that wee ſhould not be ſtrained & wreſted too high, but ſet & tuned aright[u]. According to that in the ſecond to the Corinths[x], where it is ſaid, that we muſt not outſtretch our ſelues, but ſtretch out our ſelues; not run amiſſ (either to

s Gen. 33. 13

t Qui crediderit non feſtinabit. c. 28. S. 16

u Non ὑπερτόνους, ſed εὐτόνους. Pædag. lib. 1. cap. 12.

x Non ὑπερεκτείνεσθαι, ſed ἐπεκτείνεσθαι. 2. Cor. 10. 14

ſlowlie or too faſt) but FOLLOW HARD.

For the way of the righteous [y], it glittereth as the light, which ſhineth more and more vnto the *perfect* day. It glittereth as the Sun, which commeth forth as a bridegroome out of his chamber, and reioiceth as a giant, to run his courſe. Indeed the wicked are like a wheele. O my God make them like a wheele, ſayes Dauid [z]. A wheele tilts vp behind, and ſhootes downe before. So the wicked are forward to all badnes, and backward to all goodnes. But the godly are like a Panther. A Panther hath four clawes and no more, on each hind foot, but fiue clawes, and no leſſe on each fore foote. So the godly, though they bee weake to the worldward, yet they are ſtrong to Godwarde. And ſetting the better foote before (as wee ſaie) they FOLLOW hard and run with might & maine moſt violently to laie holde on that hope which is ſet before them [a]. For there are two ſortes of violent men. Of the firſt ſorte the Apoſtle ſaies,

y Pro.4.18.

z Pſal.82.13

a Καταδιώκουσι. *Curſum corripiunt. Beza.* Hebr.6.18.

ſais [b], No extortioners or violent men ſhall inherit the kingdome of heauen. Of the ſecond ſort our ſauiour ſayes [c], The kingdome of heauen ſuffereth violence & violent men lay hold on it. Both are violent men: but both are not violent to men. For they offer violence to men: theſe offer violence to God. Therefore they do not enter: but theſe do enter into the kingdome of heauen. For though God be not content that wee ſhould offer violence to men, yet hee is well content that wee ſhould offer violence to himſelfe ([d]). And that wee ſhould FOLLOW hard and as pyrats or theeues ſett vpon him (if it bee lawfull for me ſo to ſpeake) and by the force of faith ſpoile him, and rob him of al his eternal treaſures ([e]). Therfore calling his church he ſaith [f], Ariſe my loue, my faire one, make haſt and come away. He that doth make account to come to God, muſt make haſte to come to God. Hee muſt vſe violence, and FOLLOW hard, and come downe quicklye with Zacheus, and for ſpee-

dines

c Mat 11.12.

d *Bona violentia qua acquiritur regnũ Dei Vis intrare in regnum cælorum? Eſto violentus et improbus. Em. Dominica. 3. Aduent.*

Ἀδὰ κρυτῶν ἁρπαγὴ, καὶ ἀπλησία στεφανουμένη, καὶ ὁ μὴ βιαζόμενος ἔνοχος.

(e) *More latronum ſuis eum ſpoliare nitimur, cupimus illi auferre regnum, theſauros & vitam. Am. Par. ſe. 15*

f Cant. 2.13.

dines he muſt be like a doe or a roe vp-
pon the mountaines of Bether. Euen
as thoſe beaſtes in Ezechiel[g] did run
& returne as lightning: So muſt euery
one who is enlightned with the ſpirit
of God FOLLOW as ſwiftly as light-
ning, which doth on ſoner flaſh down
from heauē to the earth, then he muſt
in affection mount vp frō the earth to
heauen. And like as the Iſralites were
commaunded to eate the paſſe ouer
in haſt[h]: Semblablie all wee which
are true Iſralites muſt gird vp the
loines of our minds, & FOLLOW hard,
and run a pace, & redeeme the time,
that both the wrath of God may paſſe
ouer vs, and alſo the mercy of God
may abide with vs. For God among
other arguments of his mercy ſaies
thus[i], Who hath geueu wings to the
Oſtridg? The Oſtridg neuer flies with
his wings but onely a litle liftes vp his
body with them when he runs. And in
ỹ pinion of each wing he hath a ſharp
ſpur, wherewith he pricketh his owne
ſelf, that he may run the faſter. So that
God hath giuē wings vnto ỹ Oſtridge

g Ezech. 1. 14

h Exod. 12. 11.

i Iob. 39. 16

not

not for the Oſtridge, but for vs. That wee might thereby learne, howe wee ought by all good meanes to quicken our dull diſpoſitions, that wee maie FOLLOWE hard, euen as wee ſee the Oſtridge eggeth his owne ſelfe forward with the flapping of his winges. For they that waite vppon the Lord ſhall change their ſtrength, they ſhall lift vp their winges, (not onelie as the Oſtridge, but alſo) as the Eagle: they ſhall (I ſay) lift vp their winges as the Eagle [k], they ſhal run and not be faint, they ſhall walke and not bee wearie. Euen as Pindarus writeth that king Therons courſers were ſuch as would neuer be wery of going: ſo ſhall theſe FOLLOW ſtill, and neuer be wearie of well doing. But the moſt eſpeciall thing to be conſidered heere is this, that the prophet ſays, They which waight vppon the Lord, ſhall change their ſtrength [m]. Hee ſaies not, they ſhall looſe their ſtrength, that whereas before they were ſtrong, now they ſhall be weake: but, they ſhall change their ſtrength (namelie, the vſe of

k *Eſa.40.31*

m *Mutabunt fortitudinem.*

their

their ſtrength) that whereas before they were ſtrong, & did follow hard, to ſerue ſinne, now they ſhall be as ſtrong, and ſhall FOLLOVV as hard, to ſerue God.* For God onelie it is, which can melt braſſe out of a ſtone[n]. I wot well there is a ſtone called *Almacraſia*, which being molte becommeth braſſe. But theſe words haue a farre more hidden meaning. To wit, that God doth melt braſſe out of a ſtone, when he taketh the heart of a ſinner which is as hard as a ſtone, and melting it with the holy Ghoſt, and with fire, dooth afterward make it as tough as braſſe. This was ſeene in the conuerſion of Paul. For when Paul was made an Apoſtle, then a ſtone was made braſſe. He was as hard as any ſtone, before his conuerſion, when he ſtoned Stephen(o). He was as tough as any braſſe after his conuerſion, when he did FOLLOVV ſo hard, that no affliction could ſeparate him from the loue of Chriſt(p). Which thing was prophecied of long before q. Whē the Patriarch Iacob ſayd, Beniamin ſhall be as a rauening wolfe; in the morning he ſhall deuoure the pray; in the euening he ſhall diuide the ſpoile.

*Rom.6.19.

n Iob.28.2.

(o) Act 7.58.

(p) Rom.8.35

q Gen.49.27.

Paul was this Beniamin, becauſe he was of the tribe of Beniamin (r). Paul was this rauening woolfe, becauſe he breathed out threatning & ſlaughter againſt the Diſciples, and was euen mad vpon them as a rauening wolfe (ſ). Paul in the morning deuoured the pray, becauſe in the beginning of his daies he waſted and deuoured ꝑ Church of God as a pray (t). Paul in the euening diuided the ſpoyle, becauſe in the latter end of his dayes, he did FOLLOVV his calling hard, and diuided the worde of God aright (g), of which the Pſalmiſt ſayes, I reioyce in thy word, more then they which haue found a great ſpoyle. So that this is no loſſe of ſtrength, but only a change of ſtrength. O bleſſed Beniamin! O holy Apoſtle! Thou haſt now chaunged thy ſtrength. Yea by changing it thou haſt much increaſed it. For thou wert nothing ſo ſtrong before, as thou art now. Nothing ſo ſtrong before, being a ſtone, as thou art now, being braſſe. Nothing ſo ſtrong before, being a rauening wolfe, as thou art now, being a meeke lambe. Nothing ſo ſtrong before, in the morning, as thou art now, in the euening. Nothing ſo ſtrong

(r) Philip. 3. 5.

(ſ) Acts 9. 5.

(t) Galla. 1. 13.

(g) 2. Tim. 2. 15.

ſtrong before, when thou diddeſt deuoure the pray, as thou art now, when thou doeſt diuide the ſpoyle. When no impediments, no ſtumbling-blocks can ſtay thee, but thou wilt needs compaſſe ſea and land, but thou wilt needes FOLLOVV hard, and runne ouer the whole world, to diuide the ſpoyle among al nations, to preach the Goſpel vnto all people. So likewiſe Baruch was inflamed, as the hebrew word ſignifieth [h], he was (I ſay) inflamed, to fortifie the wall of Ieruſalem. In mans bodie the arteries running along the veines, and beating vpon them, ſtirre vp the bloud, and keepe it warme, leaſt otherwiſe by ſtanding ſtill, it ſhould congeale and waxe cold [i]. After the ſame manner in Baruch his heart, there were liuely and quicke motions of the holy Ghoſt, which did blow the coales, and ſtirre vp the gift of God in him [k], which did warme his bloud, and make him FOLLOVV the matter hard, being wholy inflamed with a burning deſire, to ſee the citie of God reſtored againe to her former glorie. So Abraham when the Angels came to him [l], made haſte to runne to his tent; and his

h *Hekerah.* Nehemi. 3. 20.

(i) *Vide Theodor. περὶ προνοίας. lib.* 1.

k 2. Tim. 1. 6.

l Gen. 18. 7.

wife made haſte to kneade three meaſures of fine meale; and his boy made haſte to kill and dreſſe a good and tender calfe. Loe ye how all are imployed in a godly mans houſe. Abraham and his wife, man and woman; Abraham and his boy, olde and young; all make haſte, and FOLLOVV hard. So Dauid did did runne the way of Gods commandements. Nay, no ordinary pace would ſerue him, but he muſt needes dance before the Arke. Yea his feete could not hold him, but he muſt needs haue wings as a doue. O that I had wings as a doue (ſayes he) then would I flye and bee at reſt (m). He wiſheth for wings, not that he might firſt bee at reſt, and afterward flye, but that he might firſt flye, and afterward bee at reſt. That he might firſt FOLLOVV hard, and flye vp with the wings of faith, into the heauenly paradice, and afterward be at reſt, and ſettle there, in the tree of eternall life. O that I had wings, that I had wings, as a doue (ſayes he) then would I flie, would I flie, and be at reſt. And ſo muſt we after the example of Dauid, of Abraham, of Baruch, of Paul, fight for the faith which we

(m) Pſal. 55. 6.

we haue receiued(n): and striue to enter in at the streight gate(o): and labour for the meate which perisheth not (p): and studie to enter into rest (q). We must, I say, studie; and labour; and striue; and fight; and FOLLOW HARD. This is the fourth degree to perfection.

(n) Iude 1.3.
(o) Luk. 13.24
(p) Iohn 6.27.
(q) Heb. 4.11.

Touching the fift he sayes (not beside the marke, but) TOWARD THE MARKE. Austin holdeth, that a man were better run, either too slowly, or too fast in the way, then followe hard out of the way. For the harder thou followest out of the way, the further thou runnest from the MARKE. Hereupon the Apostle, after following hard, addeth immediatly, Toward the MARKE. Insinuating thereby, that to followe is nothing, but the MARKE is the matter. And consequently that he which is not a skilful MARK-man, can neuer be a faithfull follower. Therefore wee must marke well, what this MARKE is. In one word it is the crosse of Christ (*). For Christ hath set vp his crosse, as a spell (r), or as a MARK, for vs to aime at, as a paterne of all perfection, as an euerlasting signe, which shall not be

* Θεασάμενος πότε μειράκιον, λίθους βάλλον ἐπὶ σταυρόν, Εὖγε εἶπε Τεύξῃ γὰρ τοῦ σκόπου. *Laert. in Diogene. Quod ille ioco, id nos serio dicamus.*

(r) *Hinc dicitur Gospell quasi Gods spell*

taken away (s). Hence it is that speaking of one, who should bee his disciple, hee sayes (t), He that would come after me, *let him take vp his crosse, and follow me. Let him take vp his crosse*, that hee may come the neerer to my crosse; *and follow me*, that he may bee directed all the way by me. For thou canst neuer erre, or go beside the MARKE, so long as thou walkest in this way (u). Therefore Maximus sayth, If thou wouldest finde the way which bringeth vnto life, then seek it in that way which sayth, *I am the way; the trueth; and the life* (x). *The way*, to thē that begin; *the truth*, to thē that proceed; *the life*, to them that are perfect (y). Now the way to this way is the word. Which S. Peter cōfirmeth saying [z], The word of the Lord indureth for euer, and this is the word which is preached amōg you. Hee auoucheth that the eternall word, is the preached word, meaning thereby ẏ the only way, to the begotten word, is the written word. According to that of the Psalmist (a), Blessed are they which are vpright in the way, and walke in the lawe of the Lord. So that if thou wouldest be vpright in the way, which is the word Christ, then thou must walke in

(s) Esay 55.13.

(t) Mar. 8.34.

(u) Ὁ δὸς ἀπαρεξόδευτος, καὶ ἀπλανὴς ὁ χρίστος. *Basil. de spiritu S. c. 8.*

(x) Εἰ θέλεις οὐρεῖν τὴν ὁδὸν τὴν ἀπάγουσαν εἰς τὴν ζωὴν, ὡ τῇ ὁδῷ αὐτὴν ζήτει τῇ εἰπούσῃ, Ἐγώ εἰμι ὁδός. *Centu. 2.*

(y) *Via est incipientibus: veritas proficientibus: & vita perfectis. Tho. à Campis in soliloquio animæ c. 12.*

[z] 1. Pet. 1.25.

(a) Psal. 119.1.

the law of the Lord, which is the word of Christ. For the holy scripture is giuen by the inspiration of God, to be a lanterne vnto our steps, & a light vnto our pathes, that the mā of God may be absolute, being made perfect vnto al good works(b). Wherfore (to define this whole matter in few words), we shall in mine opiniō sollow hard toward the MARKE, if we labour earnestly in our seuerall vocations to expresse the vertues of Christ our good Lord(c), which he shewed forth in al the course of his life, & especially in his death vpon the crosse for vs to imitate and follow, by walking faithfully in the way of his commaundements, and squaring all our actions, speeches, and thoughts, according to the rule of his word. Euen as on the contrary part, it is very euident, that all they run beside the marke, which do not propound to themselues to follow the ensample of Christ, but either in their doctrine, or in their life, either in their opinions, or in their actions, continually swarue from him. Such are, all *Athistes: Temporizers: Newters:* & *Humoristes.* For Athistes runne beside the marke by goyng too much on the left

(b) 2. Tim. 3. 17.

(c) πᾶσα πρᾶξις καὶ πᾶς λόγος τοῦ σωτῆρος ἡμῶν κανὼν ἐστι εὐσεβείας τε καὶ ἀρετῆς. *Basil. pag.* 554.

had. They do not make Christ a marke to ayme at that they may follow him, but a signe to shoot at that they may blaspheme him [c]. They bend their tongues as bowes, & shoot out their arrowes euen bitter wordes [d]. They corrupt others, & speak of wicked blasphemy, their talking is against the most high [e]. They say vnto God, Depart from vs, for wee desire not the knowledge of thy waies [f]. And no marueile that they speake so impiously which liue so vngodly. Running altogether vpon the left hand in the broad way of *the world*, of *the flesh*, of *the diuel*. For *the world* hath a kind of course [g], which Atheists followe beeing past feeling and euen starke dead in their trespasses and sinnes. *The fleshe* also hath a by-path [h], whereby they are seduced and deceiued. Lastly *the diuell* hath a method [i] which is without any methode, and an order which is contrarie to all good order, and a left handed direction which bringeth them to finall confusion. Now *temporizers* also run beside the marke by going about in a circle. They goe about many thinges, but bring about nothing [k]. They do all things for the time, but

c Luke 2. 34.

d Psalm. 64. 3.

e Psalm. 73. 8.

f Iob. 21. 14. *Excede pietas si modo in nostra domo vnquam fuisti. Atreus apud Senecam in Thyeste Actu 2.*

g Αἰων τοῦ κόσμου Eph. 2. ver 2.

h Ἀπάτη ἁμαρτίας. Hebr. 3. 3.

i Μεθοδεία διαβολου. Eph 6 ver. 11 *Parte sinistra Centifidum confundit iter. Prud con. Sym lib 2.*

k Thessa. 3. 11

but nothing for the trueth[l]. They make many a period, but neuer a full poynt[m]. They are alwaies learninge but neuer come to knowledge[n]. The hedgehog hath two holes in his siege, one towarde the south, an other toward the north. Nowe when the southren wind blowes, he stops vp that hole, & turnes him northward. When the northren wind blowes, he stops vp that hole likewise, and turns him againe southward. Such vrchins, are all *temporizers*. They beleeue for a time, as longe as the warme sunne shines vpon them. But as soone as any storme of persecution ariseth, by and by they haue a starting hole to hide themselues in, they chaunge their religion, and turne about with the time. For the hearts of such mē are as a cart-wheele, and their thoughts are like a rolling axeltree[o]. Or as a top which alwaies runnes round, and neuer goes forward, vnles it bee whipt[p]. Or like a mil horse which makinge many steps, turnes about, and is continually found in the same place (q). Or as a dore which riding vpon his hinges all the day long, is neuer a whit nearer at night[r]. So likewise *newters* runne beside the marke

l *Omnia pro tempore, nihil pro veritate Optatus lib. 1.*

m πρόοδον, οὐκ ὁδόν. *Chryso.*

n Timo. 3. 7.

o Ecclesi 33. 5.

(p) Βεμβικὸς δίκην μὴ ἐπ' εὐθείας τὴν φυγὴν ποιεῖσθαι, ἀλλὰ εἰλεῖσθαι *Hesy. verbo* Βέμβιξ.

(q) Ἀπολλὰ βαδίζοντα ἐπὶ τὸν αὐτὸν ἀεὶ τόπον εὑρίσκεται. *Bas. pag.* 563.

r Prouerb. 26. ver. 14.

marke by going forward and backward in a maze. These doe not aske of their father an egge, but a Scorpion. For an egge would teach them to goe only forward, but a Scorpion doth teach them to goe both forward and backward [s]. Like the barnacles, which are both flesh and fish [t]. Or the Israelites, which speak both Ashdod and Hebrew [u]. Or Ianus, which sees both before and behind ([x]): Or Balaam, which doth both blesse and curse [y]. Such a *Newter* among the Romaines was Tullie, who could not resolue, whether he should take Cæsars or Pompeis part [z]. Among ye Gretians was Tytides, who could not determine, whether hee should ioyne himselfe with Achilles or Hector ([a]). Among the Iewes was the tribe of Ephraim, which was as a cake vpon the harth not turned [b], bakte on the one side, & raw on the other side. Amonge the Gentiles was the church of Laodicea, which was neither hotte, nor colde [c], neither hot, because it was rawe on the one side, nor colde, because it was bakte on the other side. So it is with all *Newters*. Their cake is dough, as wee say, and they holde of both sides: and as

(s) *Augustin. Ep.121.cap.5. & Basil. in Psal.32. initio.*

(t) *Auibus istis tanquam non carneis viri religiosi ieiuniorum tempore vesci solent. Giral. Cam. App.c.8.*

u Nehemi.13. 24.

(x) *Ianus bifrons exprimitur, quod in medio constitutus annum incipientem pariter & excedentem spectare videatur. Cypri.l.de Idol. vani.*

y Num.23 25.

(z) *Quem fugiam scio, quē sequar nescio.*

(a) ἡ μέτα τρώεσσιν ὁμιλέοι, ἡ μετ' ἀχαιοῖς. *Homer. Iliad.5.*

b Ose 7.8.

c Reuel.3 15.

as ambidexters with Ehud (d), they play with both handes (e): and as the ſunne in Ezekias time they goe both forward, and backeward (f). Running vp, and downe; in, and out; and yet indeed are neither aboue, nor beneath, nether within, nor without g. Panarches ridle was this, How a man and no man, c in with a ſtone, & no ſtone, kill a birde, and no birde, ſitting vpon a tree, and no tree? Athenæus makes the anſwere (h) That an Eunuche is the man: a pumeiſe is the ſtone: a batte is the bird: fennel is the tree. After the ſame ſorte a *Newter* is a very hard riddle. You can not tell what to make of him. For going forward and backward, he is a Chriſtian and no Chriſtiã. Like an Eunuche, which is a man, & no man; or a pumeiſe, which is a ſtone, & no ſtone; or a bat, which is a bird, and no bird; or fennel, which is a tree, & no tree. Now *Humoriſts* alſo runne beſide the marke, by going too much on the right hand. Therefore Dauid could wiſh his vtter enimie no greater harme, then that Sathan might ſtaude at his right hand i. Sathan ſtands at a mans left hand, when he draweth him by the arme into the old way

(d) Iudg.3.15
(e) *Maleſaciunt ambabus manibus beneſaciendo, Mycheas* 7.3.
(f) Eſay.38.8.
g Ἐπαμφιβάλλουσι, μήτε ἴσα, μήτε ἐξω ὄντες. *Irenæ.l.*1.c.9.
(h) Τούτων ἐστὶ τὸ μὲν ἀνιοῦχος, τὸ δὲ λίθος, τὸ δὲ νυκτερὶς, τὸ δὲ νάρθηξ. *Conuiuialium.l.*10.
i Pſalm.109.6.

way of Atheisme. At a mans right hand, when he pulleth him by the elbow, into the new-found way of Puritanisme. For so blessed Cramner sayes, [k] Some lose their game by short-shooting, some by ouer-shooting; some walk too much on the left hād, some too much on the right hand. The first which shoote short, and walke too much on the left hand, are atheists: these latter which ouer-shoote themselues, and walke too much on the right hand, are *humorists*. Of both which Saint Austin writeth thus [l]; we must in any case beware & take heed, saies he, of the mischieuous infection, not only of tares (which are Atheists) but also of those branches that haue cut themselues from the Lords vine (which are *Humorists*.) For as Atalanta ranging out on the right hād to gather vp those gold apples which Hippomanes for the nonce threw forth before her, did lose ẏ wager she ran for (m): no otherwise they which are not thankefull to God for the glorious peace & prosperitie of his church, but run after euery strange-deuised discipline, & take vp all prety nouelties as golden apples, which euerie man lets fall, shall without question

k *Initio prologi sui ante magna Biblia.*

l *Cauenda pernities, vel Zizaniorum, vel præcisorum de vite domini sarmentorum, Epistol. 203.*

(m) Ἀμβολιὴν ταχύτητος χρύσεον μῆλον ἀνύσσειν. *Arabius apud Natalē Comitem Myth. li. 7. cap. 8.*

question misse the marke, and lose the garland of glorie. Wherefore wee must run, not too much on the left hand, as *Atheists* do: not round about in a circle, as *Temporizers* doe: not forward and backward in a maze as *Newters* do: not too much on the right hād as *Humorists* doe: (not any other waye beside the marke) but toward the MARKE.

John Baptist did goe before Christ to make readie *a perfect* people for the Lord(n). Now the summe of Iohns preaching was this, Prepare the waye of the Lorde, and make his path straight. So that they which walke in a straight path directly toward Christ, are a perfect people for the Lord. Therefore we which would runne toward the MARKE, must leaue al Atheisme, al Gentilisme, al prophanenes, all lewdnes on the left hand, as Paul did leaue Cyprus on the left hand, when he sayled toward Siria(o). For thus touching *the world*, Saint Basil telleth vs, That we must forsake al those worldly affectiōs, which may draw vs any way bebeside the MARKE of true godlines(p). Touching *the flesh*, Maximus telleth vs, (q) That whē our mind is perfectly freed from

(n) *Parare domino plebem perfectam.* Luk. 1.17.

(o) Act 33.1.

(p) Ἀποτάσσεσθαι πάσαις προσπαθείαις τοῦ κοσμοῦ, ἐμποδίζειν τῷ σκόπῳ τῆς εὐσεβείας δυναμέναις. *pag.* 448

(q) Ὅτε ὁ νοῦς τελείως τῶν παθῶν ἐλευθεροθῇ τότε ἀμεταστρέπτι ὁδεύει. *Cēturia prima.*

from fleshly desires, then it goeth on straight without any declining from the MARKE. Touching the deuill Macarius telleth vs, That we cannot auoid that gaping gulfe wherein the powers of darknes are ouerwhelmed, except the spirit of Christ be our pilot and guide vs in a straight course toward the MARKE, and in a right line as it were to the hauen of rest(r). For indeede Hymeneus & Alexander wanting this guide, made shipwrack of their faith, and were ouerwhelmed in the gulfe of damnatiō, being deliuered to the deuill, that they might learne not to blaspheme(s). Wherupon Oecumenius saith that it asketh good art, and is a poynt of great cunning, for a man to keep the scope of Christianity, and to goe right toward the MARKE of truth(t). And therfore as gunners winke with their left eye, that they may leuell more tryly: in semblable sort wee must not beholde any vngodlines or sinister dealing with our eyes, but we must aime directly toward Christ, and either, if it be possible hit the MARKE, or at the leastwise with those lefthanded Beniamites come within a hayres breadth of it(u).

When

(r) Τὴν χαλεπὴν ἄβυσσον τῶν πονερῶν δυνάμεων τοῦ σκότους, εἰ μὴ εὐθυδρόμως καὶ ὀρθῶς εἴς τον λιμένα ἀναπαύσεως. *Homil.* 44.

(s) 1. Tim. 1. 20.

(t) Ἀστοχήσαντες. τέχνης γὰρ δεῖται ὥστε μὴ ἔξω τοῦ σκόπου τῆς ἀληθείας πέσειν. *in* v. 6.

(u) Iudg. 20. 16

When Diogenes ſaw a bungling archer ſhoote, he ran as faſt as hee could to the MARKE. The lookers on demaunded what hee ment in ſo dooing? He anſwered, to make ſure that he might not bee hit. For this fellow (ſaies he) meanes neuer to come neere the MARKE. Thus muſt wee doe. When wee ſee prophane ſtragglers, ſtarting a ſide like a broken bowe, and roauing a great way wide on the left hand, we muſt preſently run to the MARKE. That not onely wee may keepe our ſelues ſafe from the danger of their ill enſample, but alſo wee may giue ayme (as it were) to others, by our good enſample, and direct them, that they bee neither wide nor ſhort of the MARKE (x). Now for *Temporizers*, we know that Iosephs brethren ſtoode ſo long dallying and delaying, and trifeling out the time, that hauing a iourney to buy corne, they might haue returned twiſe, before they woulde goe once y. Alſo that Elizeus when Elias called him, went aboute the buſh (as we ſay) and would needes goe bid his father and his mother farewell, before hee would follow the Prophet z. Paul did not ſo. Being called of God, he did

(x) *Paulus dicit ſe inſtar ſagittarij ad propoſitum & ad ſignum iacula dirigere, ne ſagitta ad partem declinans alteram, imperitum oſtendat ſagittarium. Hiero. aduer. P. l. 1. initio.*

y Gen. 43. 10.

z 1. Kin. 19 20

did not ſtand *temporizing*, and circling, and conſulting with fleſh and blood [a], before hee woulde followe towarde the MARKE, neither did he fetch a compaſſe, as he was conſtrained to doe when he arriued at Rheginum [b], but as hee came with a ſtraight courſe to Eous [c], ſo here ſtraight waies he came to Chriſt. There is but one place in the whole Scripture, which may ſeeme to ſerue them, which ſerue the time. And that is, where the Apoſtle exhorteth vs, not to bee ſlouthfull in ſeruice, but feruent in ſpirit, *ſeruing the time* [d]. They that by *ſeruing the time*, vnderſtand, taking all opportunities to doe good, expound it neuertheleſſe thus, That wee muſt applie our ſelues to the time, yet ſo, as in euery inclination, and turning, we keepe a ſtraight courſe [e]. But all the fathers, Origen onely excepted, doe reede the place otherwiſe. Ierome by name ſaith moſt peremptorilie [f], Let others reade, *ſeruing the time*, I for my part will reade, *ſeruing the Lord*. And this reading in deede is much more agreeable to the text. So that here is nothing ſayde in defence of *time-ſeruers*. For they that are ſuch, ſerue not the Lord Ieſus

a Gal. 1. 16.

b Act 28. 13.
c Act. 21. 1.

(d) Rom. 12 11 τῷ καιρῷ, τῷ χυρίῳ.

e *Sic tamen, vt in qualibet inclinatione rectum curſum teneamus. Caluin ibid.*

f *Illi legant, Temporiſeruientes, nos legamus, Domino ſeruientes. Epiſtola. ad Marcel.*

Iesus Christ, they are not *Christ-seruers*, but they serue their owne bellies, & with their glauering and flattering, they seduce the hearts of the simple, and leade them beside the MARKE. Therefore as fleachers to make their shaftes flie stedily, piece them with *sugar cheest*, or *holy*, or such like heauy wood: so we must adioyne, to that *asse*, or *seruice* tree, or such other light matter, which we are al made of, the sweet *sugar cheest* of the *holy* ghost, that we may not be vnsteadie as arrowes of *asse*, nor yet slouthfull in *seruice*, but feruent in spirit, seruing the Lord. Saint Ambrose reporteth, that the Bee being to flie home to her hiue, and fearing least if she should bee taken by the way with the wind, she might perhaps be blowne about in the ayre, counterpeizes her selfe with a little stone, and so flyes straight home (h). This may teach vs also what we ought to doe. We must not be wauering, and carried about with euery blast of doctrine (i), like a reed shaken in the winde (k): but as the Bee is balaunced with a little stone, so we must bee built vpon the chiefe corner stone (l), and grounded vpon a rocke (m), and establi-

g Rom. 16.18. ἐξαπατῶσι.

(h) *Apis cum aeris motus suspectos habet lapillis sæpe sublatis per inania se librat nubila, ne leue alarum remigium præcipitent flabra ventorum. De Virg. prop. f. l. 3.*

(i) Ephes. 4. 14.

(k) *Vide Foxū in præfatione ante Pādectas locorum communium.*

(l) Ephe. 4. 20.

(m) Luk. 6. 24.

(n) Heb.13.9.

(o) Matth.7.25

(p) Act.9.11.

q Iob.7.6.

r Galath.2.16.

ſ *Nihil turpius dubio & incerto, pedem modo referente, modo producente. Seneca.ep.96.*

ſhed with grace (n); that howſoeuer the raine fall, or the floods ariſe, or the winds blow (o), or what times ſoeuer come, yet we may ſtād faſt in the ſtreete which is called *ſtraight* (p), alwayes following Chriſt directly toward the MARKE. To come now to *Newters*, they may bee compared to a weauers ſhittle q, which, if it goe forward one way, preſently goes backward againe as much another way. Or to a weauer himſelfe, ſuch an one as Penelope was, who would doe, and vndoe, weauing that in the day time, which ſhe did vnweaue in the night. But cōtrariwiſe ſayth our Apoſtle, r If I build againe the things that I haue deſtroyed, I make my ſelfe a tranſgreſſor. As if hee ſhould ſay, If I weaue, and vnweaue, if I build, and deſtroy, I make my ſelfa newter, and ſo conſequently runne beſide the MARK. For no mā doth more tranſgreſſe, then he that is doubtfull, and vncertaine in religion, one while putting his foote forward, another while pulling it backwarde againe ſ. God ſayth to his people which come to worſhip him in his temple, That he which entreth in by the way of the North gate, ſhall go out by

by the way of the South gate, & hee that entreth by the way of the South gate, ſhall goe foorth by the way of the North gate, he ſhall not returne by the way of the gate, wherby he came, but they ſhall goe foorth ouer againſt it [t]. Thus the wiſe mē which came to worſhip Chriſt, returned not home the ſame way they came, but returned home another way [u]. For it was behoofull that beleeuing now in Chriſt, they ſhould not walke any more in the waies of their old conuerſation, but that taking a new courſe, they ſhould leaue all their former errors, and goe forwarde continually towarde the MARKE (x). Among thoſe foules, which are counted abominable, the Sea-mew, or the Gull is one [y]. Now this is vncleane, becauſe it liues in both elements, both in the water, & in the earth, ſwimming as a fiſh, & yet flying as a bird (z). And certainly, thoſe wiſe men ſhould haue been ſuch foules, and ſuch gulles, as theſe are, if they had worſhipped both circumciſion, which is an earthly rudiment, and alſo Baptiſme, which is adminiſtred by water, and by the holy Ghoſt. For the holy Ghoſt ſayth, if you bee circumciſed,

t Ezech. 40.9.
u Matth. 2.12.
(x) *Oportebat enim vt tam in Chriſtum credentes, non per antiquas conuerſationis ſemitas ambularent, ſed nouâ ingreſſi viam à relictis erroribus abſtinerent, Leo de epiphania ſer. 3.*
y Leuit. 11.16.
(z) *Larus animal eſt in vtroque viuens, id eſt aqua & terra, qui ſicut auis quidem volat, vt aquatile autem natat. Cui non male comparantur hi qui circumciſionem generantur & Baptiſma, ad quos Paulus dicit, ſi circumcidamini Chriſtus vobis nihil proderit. Iſychius in Leu. lib. 3*

cumciſed, Chriſt ſhall profite you nothing. As if he ſhould ſay, If you go backward againe to the circumciſion of Herod, hauing gon thus farre forward to the baptiſme of Chriſt, you make your ſelues *Newters*, and ſhal neuer come to the MARKE. The Iewes were charged not to weare a garment of diuers ſorts as of linnen and woolen together[a]. Hath God care of oxen, and hath he not much more care of preachers (b)? Hath God care of thoſe garments, wherewith our bodies are couered, & hath he not much more care of thoſe vertues wherewith our mindes are adorned (c)? Yes verely wee muſt ſo vnderſtande it, that by the Iewiſh law wee are all charged, not to runne with old clouted ſhooes vpon our feete [d], when our feete ſhould bee new ſhod with the preparation of the Goſpell of peace (e), not to ſow a peece of new cloath into an old garment [f], when old things are now paſt, and all thinges are become new (g). In one word, not to haue a linſie wollſie religion, or a patcht moatheaten conſcience, but to weare ſuch a fayre cogniſance of certaintie and conſtancie vpon our coate, as all

a Deut. 22. 11.

(b) 1. Cor. 9. 9.

(c) 1. Pet. 3. 3. Κοσμος.

1. Pet. 5. 5. Εγκόμβωμα.

d Iudg. 9. 5.

(e) Ephe. 6. 15.

f Mar. 2. 21.

(g) 1. Cor. 5. 17.

all men may ſee, that without any newtralitie or hypocriſie, we follow hard towarde the MARKE, and ſincerely ſerue God. Therfore as Theſeus being guided by Ariadnes threede, which ſhe tyed at the entrance into Dedalus labyrinth, eſcaped al the danger and error of it: euen ſo wee muſt make Chriſt the doore, by which we muſt enter into the labyrinth of al our affaires, & tye Rahabs threed (h) at this entrance, and followe it all the way, that ſo we may bee ſafe, and goe in, and out, and finde paſture [i]. For to goe in and out after this ſort, is not to go forward and backward, but to go only forward. Seeing, whether wee goe in by remembrance of Chriſts mercies, or goe out by conſideration of our owne miſeries, whether wee goe in by faith, or goe out by good works, whether we goe in by life, or goe out by death, alwayes wee finde paſture, that is, heauenly comfort in Chriſt, alwayes wee goe forward, alwayes wee follow toward the MARKE. Now for *Humoriſts*, Saint Paul aduiſeth vs to put on the armour of righteouſnes, on the right hand, and on the left [k]. Marcus Cælius was ſayd to haue a good

(h) Ioſu. 2. 14.

i Iohn. 10. 9.

k 2. Cor. 6 7.

right hand, but an ill left hand, becauſe hee could pleade, againſt a man better, then for him. But here it is contrary. For theſe are armed well enough on the left hand, but they lye open to the diuell on the right hand. Who like a cunning fencer doth ſtrike a great deale more fiercely, at the right hande then at the left [l]. Therefore Dauid ſayth, The Lorde vpon the right hand ſhall wound euen kings, in the day of his wrath [m]. If Satan ſtand at thy right hand, he ſhall wound thee: but if the Lord ſtand at thy right hand, thou ſhalt wound him; and bruiſe his head, and breake the hairie ſcalpe of all the kings, and princes of darkneſſe ([n]). Wherfore euery Chriſtian muſt ſay with the Pſalmiſt [o], I haue ſet God alwayes before me (there is the MARKE) for he is at my right hand, ſo that I ſhall not fall. And againe [p], Thou haſt holde me vp by my right hand, thou ſhalt guide me with thy counſel, (there is toward the MARK) and after that receiue me to glorie. Saint Bernard writing to one Guido a Cardinall of Rome in his very firſt ſalutation, wiſheth him no greater gift of God, the that hee might haue grace to turne, neither

l *Ampliori ſollicitudine vulnerare in nobis dextram ſatagit quam ſiniſtram. Ber. qui hab ſerm. 7.*

m Pſal. 110. 5.

(n) Ephe. 6. 12.

o Pſalm. 19. 9.

p Pſal 73. 23.

ther to the right hand nor to y left q. And a little after in the ſame epiſtle, he requeſteth him, that he would learne to know himſelfe, and not goe beyond his owne mediocritie, but be wiſe vnto ſobrietie r. This leſſon the wiſeſt that euer was teacheth vs ſ, Not to be ouer much iuſt, neither to make our ſelues ouer much wiſe (t). For that which is too good, is ſtarke naught: and he that is too wiſe, is a ſtark foole. Becauſe he is neuer cõtented with the time preſent, but needs he muſt haue a *Prater*. And yet no *Præter* will content him neither, not an imperfect, no not a perfect, but only that which is more then perfect. Now he which will needes bee more then perfect, ſhall whether he will or no, bee leſſe then imperfect. He that ſeekes to bee more wiſe, then he can be, ſhall be found to bee leſſe wiſe, then he ſhould be. And he that thinkes himſelfe ſeene in all things, ſhal ſoone ſhew himſelfe ouerſeene in moſt things. Becauſe a ſelfe-conceit of ſurmiſed wiſedome, will not let him come to a happie increaſe of true wiſedome (u). And certaine it is that God will not reueale wiſdome, but onely to ſuch as walke conti-

q *Guidons Bernardus, Nõ declinare ad dextram nec ad ſiniſtrã. Epiſtola* 192.

r *Seipſum cognoſceret, nec egrederetur mẽſuram ſuam, ſed ſaperet ad ſobrietatem ib.*

ſ Eccleſ. 7. 18.

(t) *Quiſquis plus iuſto non ſapit ille ſapit. Martial. l.* 14.

(u) Τὸ νομίζειν εἰδέναι οὐκ ἐα σοφὸν ὄντα εἰς τὸ εἰδέναι. *Marc.*

nually in the way of peace, and doe not at any time, like ſcattered ſheepe, runne too much on the right hand, out of the way of peace, into the way of preciſenes [x]. Wherefore though it bee thy right eye, yet if it offend thee, or cauſe thee to offend the Church of God by thy running beſide the MARKE, plucke it out hardly and caſt it from thee [y]. For thou knoweſt that hee which would needes forſooth in all the haſte call for fire from heauen [z] had too hot a ſpirit, and at that time, went too much on the right hand, and therefore not with a right foote to the Goſpell [a]. But hee that did ſhaue his head in Cenchrea [b], and yeelded to many other ceremonies for peace ſake, which otherwiſe perhappes hee did not greatly allow, and like of, as he exhorteth others to doe, ſo he did himſelfe make ſtraight ſteps for his feete *, and went directly toward the MARKE. To returne thē now at the lēgth to that which erewhile I was about to ſay, It hath been thought in former time that none could be perfect but they which led a ſolitarie life. Hence it is that ſo many writers both olde and new haue ſo largely diſcourſed

x *In via pacis tantum ambulantibus reuelabit, & in nullam præciſionem deui. intibus. Aug. l. 2. de Bap. contra Dona. c. 8. & citatur à Bruno de hæreticis. l. 4. c. 4.*

y Matth. 5. 30.

(z) Luk. 9 54.

a Galat. 2. 14.

(b) Act. 18. 18. *Paulus Timotheum circumcidit, hoſtias in tẽplo immolauit, cum Aquila & Priſcilla caput Corinthi totondit. Wilfridus apud Bedam. Hiſtor. i. e. lib. 3. cap. 25.*

*Heb. 12. 13.

(c) *Venire ad eremum ſumma perfectio eſt. Cæſar. Arelatẽſis. ho. p. 23. 143. Vide præter alios Laurentii Iuſt. ni-*

coursed of the perfection of that life (c). Yea diuers, not only inferiours, but euen princes, and not only of other countries, but euen of this realme of England (d), haue voluntarilie relinquished, their crowne, their scepter, and all their royall robes, and cloystered vp themselues in Monasteries, that they might liue, as they thought, in a more perfect state. And certes I will not denye, but that such as can well away with this kinde of life, haue many oportunities to serue God, which wee haue not (e), and haue not many imperfections of the world which we haue (f). Yet this is not the only perfect state, which tendeth towarde the MARKE. But as diuers haue liued very badly in Monasteries: so many haue liued very blessedly without them. Yea there is no calling so meane, but if a man follow Christ in it, he may well enough, according to ye measure of grace which it shall please God to giue him, become a perfect man. Let Ioseph be an example for seruants; Iacob for shepheards; Amos for cottagers; Matthew for farmers; Peter for fishers; Paul for tentmakers; and so forth in the rest (g). For if a man

anum de disciplina, & perfectione monasticæ conuersationis. pag. 118.

(d) *Kynigilsus: Ceolulfus: Eadbertus: Ethelredus: Kenredus: Sigebertus: Offa: Sebbi: Iue.*

(e) *Nihil aliud quicquam erat olim monachi professio, quam priscæ liberæque vitæ meditatio ac purè christianæ. Erasmus in præfatione ante Hier. Ep.*

(f) *Cellæ & Cæli habitatio cognatæ sunt. Ber. de vita so.*

(g) *Vide Theodoret.* περὶ προνοίας *li. 7. in fine. Et Philo. Iudæum* περὶ τοῦ πάντα σπουδαῖον εἶναι ἐλεύθερον. p. 593.

man haue the right MARKE alwayes before his eyes, he may liue as well in a citie, as in a sanctuarie [h], as well in a shop, as in a cell [i]. So that no one calling simply of it selfe, doth make a man perfect, but the answer of a good conscience to God ([k]), that is it which maketh a man perfect. Briefly the poynt is this. What lawfull calling, state, or condition soeuer thou art in, if ouer and besides the plying of thy worldly busines, thou haue a conscionable care euery day to encrease spiritually also, in such a faith as worketh by charitie ([l]), I warrant thee, feare nothing, thou art right enough, and doest goe straight toward the MARKE. The superstitious pagans thought that an Idoll which they termed *Vibilia*, kept them from erring out of their way [m]. But faith is our *Vibilia* which will not suffer vs to wander out of the way, so long as we do all thinges according to that paterne which was shewed vs in the mount ([n]). For Christ with his crosse in mount Caluarie hath gone before vs, and broken the ice alreadie for vs, and left vs an example, that by faith wee might followe his steps ([o]). Euery one of vs saying vnto him

h Μοναστήριον ἡμῖν ἡ πόλις. *Chrysost. ad pop. Ancho.* 17.

i ὡς ἐν μοναστηρίῳ τῷ ἐργαστηρίῳ. *Vbi supra. hom.* 22.

(k) 1. Pet. 3. 21.

(l) Galla. 5. 6.

m *Ab erroribus Viarum dea Vibilia liberat Arnob. aduers. gent. l.* 4 *initio.*

(n) Exo. 25. 40.

(o) 1. Pet. 2. 21.

him with holy Iob, My foote hath followed thy ſteppes, thy way haue I kept, and haue not declined (p). This we ſhall doe if we walke in the kings hye way of charitie (q), and keepe the royall law of loue r. For we that are Chriſtians go toward the MARKE, not by liuing, but by louing: not without feete, but with our affections. Neither is there any thing which maketh a good or a bad life, but a good or a bad loue ſ. Therefore he that would be perfect, muſt bee rich in good workes, and according to the rule of Euangelicall perfection, he muſt loue, not onely his friends in God, but alſo his foes for God t. Becauſe as that is the hotteſt fire which warmeth thē that are furtheſt off: ſo that is the moſt feruent & perfect loue which forſaketh none, though they bee neuer ſo farre off, neither friend nor foe, that may be loued, but imbraceth all in him who neuer doth forſake vnleſſe he be forſaken. Now this charitie of ours ought to bee skarlet twiſe dyed (u), I meane extended, not onely towardes men, but alſo towards God. Which loue of God muſt make vs contemne the world, and loath our owne ſelues (x), and mortifie

(p) Iob. 23. 11.
(q) Num. 21. 22.
ὁδὸν βασιλικὴν πορευτέον. Nazianzen. p. 19.
ὁδῷ βασιλικῇ πορεύου. Baſil. p. 139.
r Iam. 2. 8.
ſ *Imus enim, non ambulando ſed amando: non pedibus, ſed moribus. Nec faciunt bonos vel malos mores, niſi boni vel mali amores.* Aug. Epiſt. 52.
t *Amicos in Deo, & inimicos propter Deum.* Proſper. in l. ſententiarum.
(u) *Coccus bis tinctus.* Exod. 28. 6.
(x) *Duo amores, duas conſtituunt ciuitates. Amor Dei creſcens uſque ad contemptum ſui, ciui-*

mortifie all our inordinate desires, and keep no proprietie in any thing we haue, but renounce, & resigne, our whole will, and our whole soule, to the good will, & pleasure of God. For indeede so many times we step out of the way, as wee desire any thing which is not finally referred to the loue of the Lord (y). And therfore as a cunning archer will hit, not only the white, but euen that very black, in the middest of the MARK, which is commonly made in the forme of a heart*; semblably a sincere louer of God, must neuer leaue darting, and shooting vp to God his most passionate and piercing desires z, till he hath hit the MARKE (a), and with his wounded heart hath also wounded Gods hart, that the Lord may mercifully, and louingly confesse vnto him and say, Thou hast wounded my heart, my sister, my spouse (b). But now as in our charitie to men wee must loue, not onely our friends, but also our foes; so in our charitie to God, wee must loue the Lord, not onely when hee sheweth sensible signes of familiaritie and fauour toward vs, but also when he seemeth to frowne as it were, and to bee offended with

tatem constituit Dei. Amor sui vsque ad contemptum Dei, ciuitatem diaboli. Aug.

(y) *Tot gressus extra viã ponimus, quot peruersis desiderijs à cælestis vitæ meditatione separamur. Grego. Mag.*

* *Cambyses cum filij Prexaspis cor ipsum suâ sagittâ traiecisset, Dicito mihi, inquit, Prexaspes, quemnã noris mortalium ita ad destinatum emittere sagittas. Herodotus. lib. 3. initio.*

z *Iaculatoria desideria. Aug.*

(a) Συνεύξασθε μοι ἵνα τοῦ σκόπου τύχω *Ignat. Epist.* 12.

(b) Cant. 4. 9.

with vs. Dauid ſayth in one Pſalme [c], Trouble and heauines haue found me: but in another Pſalme [d], I haue founde trouble and heauines. Betweene theſe two ſpeeches there is a great difference. For trouble and heauines may find him, which runneth into a corner, and hideth himſelfe, and would not be found by affliction. But hee findes trouble and heauines, who when it is in his owne free choyce whether he will bee afflicted or no, willingly with Moſes chuſeth to ſuffer affliction (e), and loueth the Lorde moſt of all, when he layeth ſome fatherly chaſtiſement, and correction vpon him. Knowing that, as Chriſt was conſecrated and perfected by afflictions [f]: ſo nothing doth more perfect a Chriſtian, and make him fine golde indeede (as S. Paul alſo in the very next verſe almoſt before my text declareth) then the fellowſhip of his afflictions, and to be made conformable vnto his death [g]. For the ſweete lambe of God was in ſuch an extreame agonie, and anguiſh, and diſtreſſe, and deſolation of ſpirit, that his bleſſed body was bathed all ouer in a ſweat of bloud. To teach vs, that though we haue ſuffered

c Pſal. 119.143

d Pſal. 116.3.

(e) Heb. 11.25

f Heb. 2.10. & cap. 5.9.

g Κοινωνία τῶν παθημάτων αὐτοῦ.

red very much alreadie for the loue of Christ, yet if we be not content to suffer a thousand times more, and euen to endure martyrdome, and to sweate a bloudie sweate for his sake, wee are not of his bodie (h). But on the other side, that this is the hiest perfection that can be in this life, not onely in prosperitie, but also in the greatest aduersity to blesse God, and if it please him for our further triall to take away from vs all comforts, both outward, and inward, yea and to bring vs, in a manner, to the very poynt of desperatiō, yet euen then, then also to shew an inuincible faith, & onely for the pure, and perfect loue which wee beare towarde his maiestie, to wrestle with the whole worlde, and to fight manfully against the powers of hell it selfe, and to braue it out, and triumph ouer all tribulatiōs, each one of vs saying with Iob (i), Though hee kill me, though he kill me, yet will I loue him, and put my trust in him; and with Christ (k), Father, father, O my louing father, if it bee possible, let this cuppe passe from me, nettertheless not my will, not my will, but thy will be fulfilled. This is indeede to follow hard toward

(h) *Hæc pugna saluatoris nostri, martyrum agones, & certamina significabat. Ille fudit sanguineos eorum sanguines de toto eius corpore (quod est ecclesia) vtique fundendum manifestabat amisse. Serm. 2. post Domi. in palmis. pag. 116.*

(i) Iob. 13. 15.

(k) Matth. 26. 39.

toward the MARKE. This is the fift degree to perfection.

Touching the sixt he sayes (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. A man were as good shoote at no marke (a), as at a wrong marke. And a man were as good venter for no PRIZE (b) as for a wrong PRIZE. For he that suffreth martyrdome, (which, as I sayd euen now, is the highest toppe of perfection, that any mortall creature can reach to in this life) he, I say, that suffereth martyrdome, to this intent, to haue his reliques honoured of all men, or is willing any other way to haue his bloud shed, to this end, to make himselfe famous in the world, followeth hard (I graunt) toward the marke, yet he followeth not for this perfect PRIZE, but for popular praise (c). And therefore all that hee suffereth, dooth rather torment him for his hypocrisie, then crowne him for his victorie. Wherefore it will not be amisse to consider, what ought to be the chiefest end of all our actions, and what is the greatest felicitie that man may attaine

(a) Ἄσκοπα τοξεύειν. *Erasm. in prouerbio, Nullo scopo iaculari.*

(b) Ὁ ἀβουλήτως κοπιῶν καθολικῶς πτωχεύει. Ὁ δὲ μεῖ ἐλπίδος τρέχων δίπλουτος ἐστι. *Marcus Eremita.*

(c) *Si ita martyrium fecerimus quod nostras ab omnibus velimus honorari reliquias, & si opinionem vulgi sectantes intrepidè sanguinem fuderimus, huic operi non tam præmium quam pœna debetur, & perfidiæ magis tormenta sunt, quam corona victoriæ Amb.*

taine by following hard towarde the marke, which the Apoſtle here calleth, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Varro reporteth, that the auncient Philoſophers haue held & maintained, two hundred threeſcore and eight ſeuerall opinions, concerning felicitie [d]. No marueile then though Athens, & Rome, and all the braue and gallant wits in the worlde, could neuer attaine to the true knowledge of perfect bleſſednes. For following ſo many, they could neuer finde any, but vaniſhing away in their own ſmoky cõceits, when they thought themſelues wiſe men they proued in the end to be very fooles (c). Seeing this is the greateſt folly that can be, and a miſerie of all miſeries, for a man but once to dreame of ſo diuers and ſo contrarie felicities. I will touch but a few of them at this time. And that very briefly. Some therefore define perfect happines, to bee *an action of the minde, according to vertue, in a perfect life.* But by this perfect life, they vnderſtande this preſent life. Wheras the Apoſtle auoucheth, that the ſeruants of God haue their fruite in righteouſnes,

d *Libro de philoſophia apud Auguſt. de ciuita. Dei. lib. 19. cap. 1.*

(c) Rom. 1. 22.

teouſnes, and their end euerlaſting life [f]. Therfore as euerlaſting death is the greateſt miſerie: ſo euerlaſting life is the greateſt felicitie. Which euerlaſting life, being the perfect life, is not this preſent life, nor in this preſent life, but the life to come, and in the life to come. This is, and then is, *euerlaſting life*. Others eſteeme worldly *honour* to bee perfect happines. But Hilary cõtrariwiſe affirmeth [g], That al the honor of the world, is the marchãdize of the diuell, not the prize of perfection. And Eucherius alſo ſayth, That the honours of the world, are the waues of the world [h], which Chriſt did teach vs to cõtemne, and tread vnder our feete, when hee himſelfe did walke vpon the water (i). For ſo the very heatheniſh Romans did. They had for the difference of their nobilitie, a little ornament in the forme of a moone, which they did weare vpõ their ſhooes (k). What did they but thinke al worldly honour very mutable, when they did repreſent it in the forme of a moone? And what did they but tread it vnder their feete, when they did weare it vpon their ſhooes? Now wee that are Chriſtians ſee, and ought to ſee,

[f] Rom. 6. 22.

[g] *Omnis ſeculi honor diaboli eſt negotium. Canone. 3. in Matth.*

[h] *Honores mũdi, tumores mundi. Epiſto. parane. de contemp. mund.*

(i) Mar. 6. 48.

(k) *Iſidorus calceos lunatos ſenatorum vocat, additque Romulum calceos patricios reperiſſe, aſſiſtã luna. Sigonius de Iudi lib. 2. cap. 20.*

our calling better then they. How that not many wise men according to the flesh, not many mightie, not many noble, are called. But that we must as well
1 2. Corin. 6. 8. by dishonour [l], as by honour enter into *eternall glorie.* Some others imagine that carnall *pleasure* is perfect happines. But what sayth the Apostle? *Meates for the belly, and the belly for meates, but*
m 1. Cor. 6. 13. *God will destroy, both it, and them* [m]. *Meates for the bellie.* That is true. We doe eate, to liue. *And the bellie for meates.* That is false. Wee doe not liue, to eate. Therefore *God will destroy, both it, and them.* Both the bellie, and the meates of all Epicures. Because they think their bellie is made for meates (n), whereas indeede only meates are made for their bellie. Because they thinke they may liue to eate (o), whereas indeed only they may eate to liue. For the prize of our hye calling is not meate or drinke (or any carnall pleasure) but righteousnesse and peace, and *ioy in the holy Ghost.* Others account transitorie *riches* to bee perfect happines. And certainly, if wee vse our riches well, as diuers worthie citizēs of this citie haue done, to the maintenance

(n) *Machometus credidit beatitudinem consistere in cibo, potu, & delectationibus corporalibus. Iohannes Galensis Anglus. l. de orig. Mach. c. 5.*

(o) *Nihil aliud putant esse vitam nisi vescendi & potandi licentiam Firmicus in lib. de errore profa. relig.*

tenance of learning, to the building of Hoſpitals, and to ſuch other good purpoſes, then riches (I graunt) are a great helpe to a vertuous minde, and a ſpeciall furtherance to felicitie. Otherwiſe that complaint of Saluianus may take place euen in theſe our times (p). Our times are ſo miſerable (ſayth hee) that now adaies no man is thought to be more happie, then he that is knowne to bee moſt wealthie. And that alſo of Innocentius (q). Fie for ſhame (ſayth he) now adayes a man is eſteemed according to his money, whereas rather the money ſhould bee eſteemed according to the man. Euery one is reputed worthie if he be wealthie, and naught if he be needie, whereas rather euery one ſhould bee reputed wealthie if he be worthie, and needie if hee bee naught. For queſtionleſſe riches of themſelues doe encumber and entangle the mind, euen as an Ape is tied and teddered to his clogge. Wee reade according to the Greek tranſlation, that Abraham was very rich. But there is a Latin tranſlation, which ſaith, that Abraham was very heauie. And the originall Hebrew [r] indifferently beareth both.

(p) *Tanta eſt miſeria huius temporis, vt nullus habeatur magis felix quam qui eſt plurimum diues. De gubern. lib. 3.*

(q) *Proh pudor, ſecundum fortunam æſtimatur perſona, quum potius ſecundum perſonam æſtimãda ſit fortuna. Tam bonus reputatur quam diues, tam malus quam pauper, cum potius tam diues ſit reputandus quam bonus, tam pauper, quàm malus De contem. mundi. l. 1. c. 16*

[r] Gen. 13. 2. *Chauedh.*

Which proueth, that riches are a heauie burthen, and doe many times hinder thē very much, which would attaine to blessednesse. Yea if thou set thy heart vpon them, they will likewise set themselues vpon thy heart, and lye so heauily vpon thy heart, that they will presse, and waye thee downe with thy heart into hell. Therefore diuers holy men and women heretofore haue voluntarily abandoned their wealth, and preferred pouertie before it, that they might the sooner and the easier come to perfection. For as it is harde for a periwincle in the sea to swimme, or for a snayle vpon the land to creepe, while they beare their houses vpō their backes (f): euen so it is hard for a rich man that trusteth in his riches, with al his bigge bunches of wealth vpon his backe, to go through the needels eye (t), and to enter into *the kingdome of heauē*. Wherefore we must follow hard toward the marke (not for any action *in this life*, but) for *euerlasting life*: (not for any worldly *honour*, but) for *eternall glorie*: (not for any carnall *pleasure*, but) for *ioy in the holy Ghost*: (not for any transitorie *treasure*, but (for *the kingdom*

(f) *Domiporta.*

t Mar. 10. 25.

of

of heauen: (not for any other prize, but) FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS.

This *euerlasting life*, is the onely *perfect life*, becauſe it is THE PRIZE: this *eternall glorie* is the only hye *honour*, becauſe it is OF THE HIGH CALLING: this *ioy in the holy Ghoſt* is the onely godly *pleaſure*, becauſe it is OF GOD: this *kingdome of heauen*, is the onely chriſtian *treaſure*, becauſe it is IN CHRIST IESVS. This (I ſay) this *euerlasting life*, is the onely *perfect life*, becauſe it is the PRIZE. Which maketh the marchant-venturer, that gets it, moſt abſolutely bleſſed. As the Pſalmiſt ſaith[u], ſpeaking of another, Bleſſed art thou, that feareſt God, & walkeſt in his waies. For thou ſhalt eate the labour of thy hands. *O well art thou, and happie ſhalt thou be! O well art thou!* For thou haſt feared God, and walked in his waies; for thou haſt followed hard, towarde the marke. *And happie ſhalt thou be!* for thou ſhalt eate the labour of thy hands; for thou ſhalt haue, by the gracious gift of God, *euerlasting life*, the onely *per-*

u Pſalm. 127. 1

fect life, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. As the Apostle sayth [x], speaking of himselfe, I haue finished my course, I haue kept the faith. There is henceforth layd vp for me the crowne of righteousnes. *O well art thou, and happy shalt thou be! O well art thou!* For thou hast finished thy course, and kept the faith; for thou hast followed hard, towarde the marke. *And happie shalt thou bee!* for there is hence-forth layd vp for thee, the crowne of righteousnesse; for there is hence-forth layd vp for thee *euerlasting life*, the onely *perfect life*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This *eternall glorie* is the only high *honour*, because it is OF THE HIGH CALLING. For all of the visible Church, haue a CALLING. Seeing the Church is nothing els, but the companie of them which are called (y). Yet al that are called, are not worthie of this CALLING. Seeing many make excuses, and will not come, when they are called (z). Therefore Saint Peter praieth for the dispersed Iewes [a], That the God of all grace, which hath called them to his

x 2. Tim. 4. 8. Rom. 6. 22.

(y) Ἐκκλησία λέγεται φερωνύμως διὰ τὸ πάντας ἐκκαλεῖσθαι καὶ ὁμοῦ συνάγειν. *Cyril. Hierosoly.* Κατηχ. 18.

(z) Luk. 14. 8.

a 1. Pet. 1. 10.

his *eternal glorie*, would make them perfect, confirme, ſtrengthen, and eſtabliſh them therein. And Saint Paul likewiſe prayeth for the Theſſalonians [b], That God would make them worthie of his CALLING (to *eternall glorie*) and perfect all the good pleaſure of his goodnes, and the worke of faith in them. Whereby we ſee that they are the only worthies of the world, which are ſo happie, as to haue this HIGH *honour*, and dignitie [c] giuen them, to bee called the ſonnes of God. Which was prefigured in the ſeeling of the temple. Where were grauen palme-trees and chaynes [d]. The palme-tree is HIGH, the chayne is CALLING. The palm-tree chaine, the HIGH CALLING. For God the father by his effectuall CALLING, as by a ſtrong chaine [e], doth draw his children to Chriſt. And then ſtanding before the Lambe, they hold palmes in their hands [f], which are the enſignes of their *honour*. So that being drawne vp to the HIGH palme-tree by the CALLING chaine, they are made partakers of *eternal glorie*, the only high *honour*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS.

b 2. Theſſ. 1. 11.

(c) Ἐξουσίαν. *Dignitatem.* *Beza.* Io. 1. 12.

d 2. Chron. 3. 5.

e Iohn 6. 44.

f Reuel. 7. 9.

IESVS. This *ioy in the holy Ghoſt* is the onely godly *pleaſure*, becauſe it is OF GOD. Indeede ſometimes euen in this life we haue a taſte (f) (as it were) of this *ioy*. As the Iſraelites had a taſte of the grapes and other *pleaſures* of Canaan before they came thither (g). But wee cannot enioy the full fruition of it vntill wee come to the preſence OF GOD. Therefore Dauid ſayth h, In thy preſence is the fulnes of *ioy*, and at thy right hand are *pleaſures* for euermore. And againe, They ſhall be ſatisfied with the fatneſſe of thy houſe, and thou ſhalt giue them drinke out of the riuer of thy *pleaſures* i. For this fatneſſe of the houſe OF GOD is that meate, and this riuer of the *pleaſures* OF GOD, is that drink, which ſhal perfectly ſatisfie, & fill our hearts with *ioy in the holy Ghoſt*. When the Lorde ſhall ſay to euery one of vs, Enter thou into thy Lords *ioy* k. Not, Let thy Lords *ioy* enter into thee. For it is ſo great, that it can enter into thee, thy heart cannot holde it l. But, Enter thou into the Lords *ioy*. For thou ſhalt euen bathe thy ſelfe in bleſſednes, and ſwimme in the bottomles ſtreame of the ſweete *pleaſure* OF GOD,

(f) Cant. 8. 2.

(g) Num. 13. 14

h Pſalm. 36. 9.

i Pſalm. 36. 8.

k Matth. 25. 23.

l *Non ergo totum illud gaudium intrabit in gaudentes, ſed toti gaudentes intrabũt in gaudium domini ſui. Aug. Manua. c. 36.*

(m) *Clitoria quicunque ſitim de fonte leuarit, Vina fugit, gaudetque meris abſtemius vndis. Ouid. Meta. 15*

In Arcadia ciuitas eſt non ignota Clitoria, in cuius agris

GOD, as a little fish taketh his pastime in the huge Ocean sea. And looke how he that hath once tasted of the fountaine named *Clitorius fons*, will neuer afterwarde drinke any wine (m): in like sorte when thou hast once tasted this pure christall water of life, thou shalt neuer any more relish the wine of the worlde, but be perfectly delighted with *ioy in the holy Ghost*, the only godly *pleasure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. This *kingdome of heauen* is the only christian *treasure*, because it is IN CHRIST IESVS. For all *treasures* which are layd vp in earth may bee stollen with theeues, or corrupted with cankers (n). But this *treasure* is an enduring substance (o) hoorded vp in *heauen*, where neither theefe stealeth, nor cāker corrupteth (p). Therfore the *kingdome of heauen* is likened to *a treasure* hidden in the field (q). And the field is CHRIST IESVS (r), in whō are hidden all the *treasures* of wisedome and knowledge (s). O blessed then, O blessed is the man that findeth this wisedome, and the man that getteth this knowledge t. Because the marchandize thereof

est speiunca profluens aquæ, quam qui biberint fiunt abstemij Vitruuius lib. 8. cap. 3.

(n) Math. 6. 19

(o) Heb. 10. 34

(p) *Veras diuitias illam prorsus immortalē gloriam, supernorumque bonorum retributionē esse existimamus. Cyril in Genes. li. 5. in fine.*

(q) Matth. 13. 44.

r *Thesaurus in agro absconditus, deus est latens in carne sua. Vigilius con. Eutych. lib. 3. cap. 3.*

(s) Μέγας ταμίας ὁ χριστὸς καὶ ταμεῖον ἀκένωτον ἡ ἀγαθότης αὐτοῦ. *Theophy in ca. 17. Lucæ. pag. 322.*

t Prouer. 3. 13.

therof is better then ſiluer, and the gaine thereof is better then gold (u). It is more pretious then pearles, and al things that thou canſt deſire are not to bee compared vnto it (x). Yea doubtles (ſaies one) I thinke all things but loſſe for the excellent knowledge ſake of CHRIST IESVS my Lorde. O wiſe! O worthie! O holy! O heauenly marchant! Here is a franke chapman indeede, which prizeth *the kingdom of heauen* according to the right worth and true value of it. Knowing that this *Chriſtian treaſure* was bought and purchaſed for him, not with corruptible things, as ſiluer, or gold, or ſuch like, but with the moſt deare, and pretious bloud of Chriſt (y). For whom (ſayes he) I haue counted all things loſſe, and doe iudge them to be doung that I may gayne Chriſt (a). For CHRIST IESVS onely is *the wiſedome of his father*; and by him only we come to *the knowledge of God*. He is *the wiſedome of his father*, becauſe hee doth giue vs grace in this life, that we may be wiſe vnto ſaluation, and ſee the father by faith, and receiue the earneſt of our inheritance b. By him wee come to *the knowledge of God*,

(u) Οὐδὲ εἰ τὸ πακτώλον τις ὁλὸν τοῦ χρυσίου τὸ ῥεῦμα τὸ μυθικὸν ἀπομετρήσαι, ἀντάξιον σωτηρίας μίσθον ἀριθμήσει. *Clemens in Protrep. pa. 32*

(x) Τὸ γήρας ἔστιν οὐκ ἄργυρος, οὐδὲ χρύσος, οὐμὲν οὐδὲ ὁ διάλιθος στέφανος, ἀλλὰ τὸ ὑπερβάλλον ἅπαντα τὰ γήινα. *Ioſephus περὶ Ἀρχαιότητος. l. 2 p. 449*

(y) 1. Pet 1. 18.

(a) Philip. 3. 8.

b Epheſ. 1. 14.

God, becauſe he will giue vs glorie in the life to come, that we may know, as wee are knowne, and beholde God face to face, and receiue, not onely the earneſt-penie, or the pledge-penie, but alſo the prize-penie, or the poſſeſſion-penie of perfection [c]. So that CHRIST IESVS is, the Alpha, and the Omega, the beginner, and the ender of our perfection [d], *the author, and the finiſher of our faith; who for the ioy which was ſet before him; endured the croſſe, and deſpiſed the ſhame; and is ſet at the right hand of the throne of God* [e]. He is *the authour, and finiſher of our faith*, that is, our forerunner [f], and marke: *who, for the ioy which was ſet before him*; that is, for *the kingdome of heauen*, the only *chriſtian treaſure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS: *endured the croſſe, and deſpiſed the ſhame*; that's againe, followed hard, toward the marke: *and is ſet at the right hand of the throne of God*; that's againe, and is now poſſeſſed of *the kingdome of heauen*, the only *chriſtian treaſure*, THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS. Loe ye,

c Matth. 20. 10 *Denarius perfectionē ſignificat. Beda quæſt. ſuper Exodum. c. 37.*

(d) Reuel. 1. 8.

e Heb. 12. 2.

(f) Heb. 6. 20.

ye, loe ye, whether we are now come. So hye that we can goe no hyer. Namely, to the right hand of the throne of God. Which is, *euerlasting life: eternall glorie: ioy in the holy Ghoſt: the kingdome of heauen*; THE PRIZE: OF THE HIGH CALLING: OF GOD: IN CHRIST IESVS. For this rich throne of God, is that yuory throne of Salomon, whereof I ſpake in the beginning. Which is the onely *perfect life:* the only high *honour:* the only godly *pleaſure:* the only chriſtian *treaſure*; THE PRIZE: OF THE HIGH CALLING: OF GOD: IN CHRIST IESVS. This is the ſixt, and laſt degree to perfection.

Now then, my deare brethren, let vs heare, if it pleaſe you, pauſe a while, and ſeriouſly conſider how Chriſt prayed for his choſen, that they might be made perfect in one. 3. That they might bend the whole forces of all their actions and affections to this ONE thing, namely, to the attayning of perfect bleſſednes, or (if you had rather ſo call it) of bleſſed perfectiō. And therfore FORGETting that which is behind,

g. Iohn 17 23.

behind, and leauing the doctrine of the beginning of Christ [h]; let vs ENDEVOVR our selues to that which is before, and be led on forward vnto perfection. Yea let vs FOLLOVV hard, and runne with patiēce the race that is set before vs [i]; looking vnto Iesus, who is our MARKE, and hath giuen vs an example [k]. That euerie one of vs might say vnto him with good Dauid, I haue applyed my heart to fulfill thy statutes [l], for the eternal recompence of reward; for the PRIZE of the high calling of God in Christ Iesus. Tell me (beloued) I beseech you, if it will bee no great trouble to you, as I trust it will not, tell me, I pray you, wherefore sayes the same Dauid [m], speaking to God, O knit my heart vnto thee, that I may feare thy name, but onely to teach vs, that, BVT ONE THING, is the first degree to perfection? For whereas wee vsually reade it, O knit my heart vnto thee, that I may feare thy name, the Chaldee paraphrast and S. Ierome translate it, O make my heart but onely ONE heart, that I may feare thy name. So that a mā cannot any way, so much as enter into the feare of Gods name, which is the beginning

h Heb. 6. 1.

i Heber. 12. 1.

k Iohn 13. 15.

l Psal. 119. 112. *Legholam ghe chebb.* Heb. Δι ἀντάμειψιν. Septagint. *Propter aeternam retributionem.* vulga.

m Psal. 86. 11. *Iached leuaui.* Cald. *Vnicum fac cor meum.* Hiero.

ginning of all perfection, except firſt his heart be made one in it ſelfe, and one in God, that he may principally minde but ONE thing. Almightie God concerning the Eaſt gate of the temple ſayth thus, This gate ſhall be ſhut, and ſhall not be opened, and no man ſhal enter by it, becauſe the Lord God of Iſrael hath entred by it [n]. Here-through ſignifying, that although the heart of a Chriſtian, which is the temple of the holy Ghoſt, may let many things enter into it at other gates, yet it muſt keepe the Eaſt gate, the moſt illuminate and higheſt power and part of it, continually ſhut againſt all men, yea againſt all the worlde, and opened onely to ONE thing, I meane to God, who hath alreadie entred into it, and enlightened it with his ſpirit. That as at the window of Noahs arke, there entred in, no miſt, no water, nothing els, but ONE thing onely, which is light [o]: ſo at this Eaſt gate, no miſt of humane errors, no water of worldly cares may enter in; but onely the light of heauen, and a ſanctified deſire, to bee faſt knit, and perfectly vnited, by faith and loue to God. Hence it is that Moſes, comming to talke with God

n Ezech. 44.2.

o Gen. 6.16. *Feneſtra dicitur Zohar, quia non aliud quam meridianam lucem recipit. Et* Eſay 54.12. *Shemaſhah, quia ſolum ſolem intromittit.*

God vpon the mountaine, was commanded to bring no man with him, but to come vp himselfe alone p. Nay moreouer being vpon the mountaine alone, he was couered and compassed about with a thicke clowde, which made him feare the name of the Lord, and hooded him, as I may say, in such sort, that hee could see nothing, but ONE thing, which was God. And therefore the Psalmist saith, O make my heart like Moses heart, when he was vpon the mountaine: O make my heart like the window of Noahs arke, and the East gate of the temple: O make my heart but onely ONE heart, one in it selfe and one in thee: O knit my heart vnto thee, that I may feare thy name. Tell me, wherefore sayes Christ q, speaking to his spouse, Thy nose is like the tower of Lebanon, but onely to teach vs, that I FORGET THAT VVHICH IS BEHIND, is the second degree to perfection? For seeing Christ is now risen againe, and ascended vp into heauen, which is the high tower of Lebanon, therefore wee which are the Saints of God, must not bee like the Idols of the heathen, which haue noses and smell not,

p Exod. 24.18.

q Cant. 7.4.

not, but we must haue noses like the tower of Lebanon*, which FORGETting all earthly things and leauing them behind, must smell and seeke those things which are aboue. God appoynted Gedeon to dismisse all those of his armie which bowed downe their knees to drinke, and to retaine onely those which lapped water out of their hands, as a dogge lappeth [r]. Because hee which drinketh vpon his knees like an oxe, cannot possibly goe forwarde while hee drinketh. But hee which with some of the Polonians ([s]), or with that dogge Diogenes (*), lappeth water out of his hands, may neuerthelesse goe forward while he lappeth, as an Egyptian dogge doth, while he lappeth the water of Nilus ([t]). And like as a lustie hound of a good kind, ordereth his going so well ([u]), that though hee haue runne ouer very many fields, and through a thousand thickets alreadie, yet hee neuer remembreth any labour which is behind, but FORGETteth it; and if he chance to lap water in some brook by the way ([x]), yet euen while hee lappeth he lifteth vp his head, and still goeth on, and plieth him forward to his game: so

(*) *Si verborum faciem consideremus quid poterit magis dici ridiculum? Ergo spiritualem requirunt intelligentiam. Titelmannus in hunc locum.*

r Iudg. 7. 5.

(s) Τῶν Σαρματῶν οἱ ἀλλόβιοι προσαγορευόμενοι ὕδωρ ταῖς χέρσι πίνουσι. *Clem Alexand. Stro. lib. 1. pag. 110.*

(*) Θεασάμενος πότε παιδίον ταῖς χέρσι πῖνον ἐξέρριψε τῆς πήρας τὴν κοτύλην, εἰπών, Παιδίον με νενίκηκεν εὐτελείᾳ. *Laertius in Dioge.*

(t) *Aegyptij canes è Nilo nunquam nisi currentes lambitant. Solinus Polyhist. ca. 20*

(u) Pro. 30. 31.

(x) Psal. 110. 7. *De torrente in via bibet.*

ſo muſt wee doe in this purſuite of perfection. Seeing Chriſt hath now ſprinkled all the way betweene heauen and earth with his bloud, and ſo hath made it a freſh and a liuing way [y], therfore we which haue noſes like the tower of Lebanon, muſt as bloud-hounds trace him by the foote, & run after him in the ſmell of his oyntments [z], and hunt hotly vpō this freſh & liuing way, with a freſh and liuely faith: & though we haue gone very farre, & done a thouſand good deeds alreadie, yet we muſt alwayes FORGET that which is behind, til we haue gottē, if not the childrens bread, yet, at the leaſtwiſe, ſome little crum of mercy, that fals from our maſters table, ſome little droppe of bloud, that falles from our Lordes ſide, which ſhal I aſſure you bee ſufficient, to make vs perfect men in Chriſt. Tell me, wherefore was the altar of perfume ſet within the Sanctuary [a], but only to teach vs, that AND ENDEVOVR MY SELFE TO THAT VVHICH IS BEFORE, is the third degree to perfection? For euen as that altar of perfume was placed, not in any common roome, or in any odde corner of the tabernacle, but in the Sanc-

y Heb. 10. 20. ὁδὸν προσφάτον καὶ ζῶσαν.

(z) Cant. 1. 4. Ὀπίζω σου εἰς ὀσμὴν τῶν μύρων σου δραμοῦμαι. Septuagint.

a Exod. 30. 6.

tuary it ſelf, ſomewhat beyond the vaile, cloſe to the golden cenſer (b) very neere the mercie ſeate: ſo a Chriſtian heart which is a ſpirituall altar of perfume and of a ſweete ſauour to God (c), muſt daily ENDEVOVR it ſelfe to that which is before, and ſtill more and more aſpire to heauenly things (d), and alwayes neerer and neerer approach vnto the throne of grace, and continually hier and hier aduance it ſelfe to him that is the higheſt and holieſt of all. Tell me wherefore did the Iſraelites, when they had pitched in Mithkah, remoue their tents from thẽce and pitch in Chaſhmonah e, but onely to teach vs, that AND FOLLOVV HARD is the fourth degree to perfection? For euen as they, as ſoone as they had pitched in Mithkah, which ſignifies ſweetnes, by and by remoued their tents from thẽce, and pitched in Chaſhmonah, which ſignifies ſwiftnes: ſo we muſt ioyne, Mithkah and Chaſhmonah, ſweetnes and ſwiftnes both together (f), and as ſoone as we haue pitched in Mithkah, as ſoone as we haue taſted and ſeene how ſweete the Lord is, preſently wee muſt remoue our tents frõ thence, and pitch in Chaſhmonah,

(b) Heb. 9.4.

(c) 2. Cor. 2, 15.

(d) *Beda de tabernaculo. l. 3. ca. 11.*

e Num. 33. 29.

(f) *Hieron. Ep. ad Fabiolam. Manſione 26.*

monah, presently wee must FOLLOVV HARD, and runne, not only sweetly, but also swiftly, in this way of peace which leadeth vnto life. Tell me, wherfore saies Christ againe g, speaking of the praise of his spouse, Thy plants are as an orchard of pomegranates, but onely to teach vs, that TOVVARD THE MARKE, is the fift degree to perfection? For a pomegranate hath many graynes within him in his case, & a little round circle or a crowne without him vpon his head. Now these graynes being sweete in taste and red in colour, are orderly set one by another, and poynt vp, or as it were looke vp, altogether to the crown. To intimate thus much, that wee which are plants of the Church, as an orchard of pomegranates, must growe and goe on still toward the MARKE, not onely when wee enioy the sweete taste of pleasant prosperitie, but also when wee beare the red colour of bloudie persecution(h): and cõsenting in a kinde of conformitie and perfect peace and vnitie one with another, wee must poynt vp altogether with the finger of faith to Christ, and looke vp continually with the eye of loue to our head, who by

g Cant. 4. 13.

(h) *Meminit malogranatorum quod rubore granorum oblectent, & suauitate grata sint. Quod ad colorem, ad ardentem ecclesiæ charitatem referri potest. Mercerus. Mala punica sanguineo rubent colore scilicet Martyres. Halgrinus in cant. l. 7. Idem Beda, & Haimo habent in com. in hunc. locum.*

by being first crossed is now come to be crowned with honour and glorie. In the arke of the couenant there was; the golden pot that had Manna; and Aarons rod that had budded; and the tables of the testament; and the propitiatorie or couering; and a crowne of gold round about it [i]. O how notably and marueilously do these things sort and agree together! The pomegranate and the arke: the sweete taste, and the pot of Manna: the red colour, and the rod of Aaron: the order of the graynes, and the tables of the testament: the head of the pomegranate, and the couering of the arke: the crowne vpon that head, and the crowne about this couering. To insinuate thus much, that we which are like an orchard of pomegranates, must also bee like the arke of the couenant, being builded and reared vp still toward the MARKE, not only when our Lorde feedeth vs with the sweete manna of his mercie, but also when he afflicteth vs with the sharpe rod of his correction: and alwayes keeping the tables of the testament, which are the commandements of perfect loue to God and to our neighbour (k), that by faith in

i Heb. 9. 4. Exod. 25. 11.

(k) *Gnullemaijc malion piccudhaia hakerimmonin.* Thargum. *Iuuenes tui pleni præceptis sicut malsgranata. Montanus.*

in Christ, who is the couering and the propitiation for our sinnes, we may obtaine the golden crowne of life. King Darius vpon a time by chance opening a great pomegranate, and being demanded of what hee would wish to haue as many as there were graynes in that pomegranate? answered in one word, of Zopyrusses (a). Now Zopyrus was a right noble and a valiant knight, who seeing the king his master could hardly surprize Babylon, where the trayterous Assyrians were entrenched, bethought himselfe of a wonderful strange practise. He went home to his owne house, and caused his seruants to rent his whole bodie all ouer with scourging him, and to cut off his nose, his lips, and his eares (b). Then straightwaies running to Babylon, he made the Assyrians beleeue that Darius had misused him in this sort, because he had spoken in their behalfe, counselling him to breake vp his siege, and to remoue his armie from assaulting their citie (c). They hearing this tale, and the rather thinking it to bee true, because they saw him so shamefully disfigured in his bodie, were perswaded to make him

(a) Ῥοιὰν μεγάλην ἀνοίξας, πυθομένου τινος, τι ἂν ἔχειν βούλοιτο τοσοῦτον, ὅσον ἐστὶ τῶν κόκκων τὸ πλῆθος εἶπε, Ζωπύρους. *Plut. initio Apoth. Regum.*

(b) *Domi se verberibus lacerari toto corpore iubet, nasum & labia, & aures sibi præcidi. Iustin. l. 1. in fine.*

(c) Φὰς ὑπὸ Δαρείου πεπονθέναι ταῦτα, δίκτι συμβουλεῦσαι οἱ ἀπανιστάναι τὴν στρατιήν. *Herodotus. l. 3. Thalia in fine.*

him their chiefe captaine. By which meanes he betrayed them all, and ſurrendred both them, and their citie into his maſters hands. O moſt faithfull and louing ſubiect! O moſt worthie and couragious heart! One pomegranate full of ſuch graynes, yea euen one grayne full of ſuch valour and vertue, is ſufficient for a whole countrie, either to recouer it if it be loſt, or to keepe it that it bee not loſt. O that I could tell where to finde ſuch a man! O that I could tel where to ſee but one ſuch amongſt vs all! I would, I aſſure you, honor the very ground he goes vpon, and kiſſe euen the ſhadow of his feete. Well (beloued) I pray God, I pray God with all my heart, that her ſacred maieſtie, whom the Lord for his glorie ſake alwayes ſhield and defend, that her ſacred maieſtie I ſay may find very many, yea may ſee vs all, as true to God, to her, and to our countrie, as Zopyrus was to his prince. That if any time of triall ſhould come, wee may haue ſo much good will and holy manhood in vs, as to put our ſelues vpon the pikes, and ieopard a ioynt, yea venter the martyring & mangling of our whole bodie, & euen the

the loſing of our liues, rather then either forraine enemies, or home-bred rebels ſhould haue their wils of vs. Knowing that our life is frayle and mortall, & wee may dye euery moment, but for a man to doe ſome notable piece of ſeruice before he dye, and to ſheath his ſworde in the ſides of his enemies, and to kill if it be but one that is a ſworne rebell, to his God, to his prince, and to his countrie: this indeede is a moſt honorable and a moſt glorious thing, this is it which ſhal be chronicled, and regiſtred, and remẽbred, yea and rewarded for euer. But to returne to the MARK againe. We which are plants of the Church like an orchard of pomegranates, and like the arke of the couenant, muſt loue, not onely the head of the pomegranate, and the couering of the arke; but alſo the order of the graines, and the tables of the teſtament: not only the ſweete taſte, and the pot of manna; but alſo the red colour, and the *rod* of Aaron. It is a myracle and would amaze any man to conſider, how zealous the Chriſtians were in the Primitiue Church; how vnſatiably they thirſted after the crowne of martyrdome; what

rods with Zopyrus, what rackings, what wilde beasts, what broylings, they endured. How in a manner, if I durst say so, they suffered almost as horrible tormēts when they dyed for Christ, as Christ did when hee dyed for them. Well, well, so great, and so absolute, and so excellent, & so admirable perfectiō, is not now required at our hands. Yet this by your good leaue & fauor I wil be bold to say, That we can neuer be perfect Christians indeede, and runne toward the MARKE aright, except at the leastwise wee haue that in resolution, which they did put in execution. Except, if neede require (d), wee that are faithfull, can finde in our hearts, to doe that, and to suffer that, for hatred of the spirituall Babylon, and for loue of our heauenly Lord, which Zopyrus an infidell, did, and suffered, for hatred of the earthly Babylon, and for loue of a mortall king. Except wee can bee content, not onely to be white lillies, by liuing purely and patiently in those afflictions and crosses, whereof our miserable life is full, which is in some sort a kind of martyrdome (e): but also to be red roses, by dying constantly and ioyfully

(d) 1. Pet. 1. 6.

(e) *Est quædam sanguinis effusio, afflictio. Bernard. Non putemus effusionem sanguinis tantum esse Martyrium. Semper Martyrium est. Cæsarius Arelatensis Hom. 21. Sine ferro Martyres esse possumus si patientiam in animo veraciter conseruemus. Gregor. Omnis piorum vita testimonium reddit Deo. Cypria. de dup. Martyrio. initio. Vide locum.*

fully for the trueth, if the good pleaſure of God ſhould ſo appoynt it (*), and by making our garments red in the bloud of grapes f, which is the moſt perfect martyrdome, and commeth neereſt of all to the MARKE (g), that ſo Chriſt may rightly ſay to his Church here amongſt vs, Thy plãts are as an orchard of pomegranates. Tell me, wherefore ſayes Dauid againe, ſpeaking of the oth of God h, He appoynted the ſame vnto Iacob for a law, and vnto Iſrael for an euerlaſting teſtament, but only to teach vs, that FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIT IESVS, is the ſixt and laſt degree to perfection? For Iacob and Iſrael are two ſeuerall names, and yet they ſignifie but one ſingular man. Neuertheleſſe in a diuers reſpect. Becauſe Iacob is he that ſupplanteth or wraſtleth: Iſrael is he ꝓ ſeeth or beholdeth God (i). Now Iacob ſupplanting or wraſtling is a ſubiect or a ſeruant: Iſrael ſeeing or beholding God, is a friend or a ſonne. This is confirmed by Baruch, ſaying k, God hath found out the way of knowledge, and hath giuen it vnto Iacob his *ſeruant*, and vnto Iſrael his *beloued*. So that

(*) 1. Pet. 3. 17.

f Gen 49. 11.

(g) *Duplex eſt ſpecies Martyrij, Vna quando quis pro Chriſto occiditur: alia quãdo caro pro deo maceratur. Primo dabitur corona de roſis, ſecundo de lilijs. Hie. Erat ante eccleſia operibus fratrum candida: nunc facta eſt in Martyriũ cruore purpurea. Cyprian. l. 2. Epi. 6. pa. 44.*

h Pſal. 105. 10.

(i) Τὸν Ιακωβ μετονομάζεσθαι συμβέβηκεν εἰς τὸν Ισραηλ οὐκ ὄντο σκότου. Διατί? Ὁ μὲν γὰρ Ιακωβ πτερνιστὴς· ὁ δὲ Ισραηλ ὁρατὴν τὴν θεὸν καλεῖται. *Philo περὶ τῶν μετονομαζομένων. initio.*

k Baruch. 3. 36.

that Iacob is only a faithfull *seruant:* but Israel is a *beloued* sonne. Therefore there is appoynted vnto Iacob a law: but vnto Israel an euerlasting testament. Seeing a *law* (l), or a *statute* (m), or a *decree* (n), or a *precept* (o), properly belōgs to Iacob, a subiect or a seruant: but a *testament* (p), or a *couenant* (q), or an *agreement* (r), or an *accord* (s) properly belongs to Israel, a friend or a sonne. For as long as Iacob wrastleth with many great imperfections and spirituall aduersaries in this life, he must as a faithful subiect or seruant of God, keepe the law of wrastling t appoynted vnto him; to wit, that he minde but one thing; and forget that which is behind; and endeuour himselfe to that which is before; and follow hard; toward the marke: but when Israel hath once ouercome all his worldly and ghostly enemies, and is become a perfect mā in Christ, & seeth the Lord in the life to come, then he shall as a beloued friend or childe of God possesse that inheritance, which the father hath by his euerlasting testament written with the bloud of Christ Iesus u, appoynted vnto him, to wit, *euerlasting life*; *eternall glo-*

(l) *Lex.* Vulg.
(m) *Koah.* He.
(n) *Ghezarah.* Caldaic.
(o) Πρόσταγμα Septuagint.
(p) Διαθήκη. Septuagint.
(q) *Berith.* He.
(r) *Ketam.* Ca.
(s) *Pactum.* Vulgata.
t Ἐαν μὴ νομίμως ἀθλήσῃ. 2. Tim. 2. 5.

u Ἐν αἵματι διαθήκης αἰωνίου. Heb. 13. 20.

rie;

rie; ioy in the holie Ghoſt; the kingdome of heauen; THE PRIZE; OF THE HIGH CALLING; OF GOD; IN CHRIST IESVS. O happie, happie man art thou, and thrice happie man art thou, whoſoeuer thou art, which with Iacob doeſt wraſtle, and keepe the law, as a faithfull ſeruant, for no other ende, but onely this, that with Iſrael thou maiſt ſee God, and enioy the euerlaſting teſtament, as a beloued ſonne. For when we ſhal ſee God, we ſhall ſee: and what ſhal we ſee? That which no mortall eye hath ſeene, that wee ſhall ſee. Wee ſhall ſee our owne ſelues ſitting and ſhining at the right hand of the throne of maieſtie. We ſhall ſee all our deare friends which wee haue not ſeene this many a day, embracing vs and welcomming vs into Chriſts kingdome. We ſhall ſee all the noble armie of Martyrs, of Apoſtles, of Prophets, of Patriarkes, ſhouting day and night, and ſinging out the prayſes of the Lord. We ſhall ſee all the inuincible hoaſt of Angels, of Archangels, of Principalities, of Dominations, reuerently attēding vpon the king of glorie. We ſhall ſee the king himſelfe Chriſt Ieſus, diſparkling and

diſplaying

displaying those beames of beautie, which are the heauens wonder, and all the Angels blisse. If there were now amongst vs one as fayre as euer Absolon was, who would not be glad to beholde him? But suppose some one were ten times as fayre as Absolon, how then would men looke and gaze vpon him? I but if another were a hundred times as fayre as Absolon, what a matter of admiration would that make? Put the case then some one should now step foorth and shew himselfe a thousand times fayrer then euer Absolon was, what wondring, what marueiling would there bee amongst vs? how would our eyes bee dazeled, how would our very mindes be amazed at this sight? Well, al this is but a counterfeit, but a shadow, in respect of the bright-blazing beautie of our spirituall spouse. For Christ Iesus is ten times fayrer, yea a hundred times fayrer, yea a thousand times fayrer, yea ten hundred thousand times fayrer, then all the children of men. So that if the whole beautie not onely of all men, but euen of all this inferiour globe, were put together in one, yet it would not bee any way cō-

pa:able

parable not onely to Chriſts glorie, but not ſo much as to the leaſt glorified bodie in heauen. And yet all this is but the outſide of heauen: all this wee ſhall ſee with our bodily eye. The inſide and the inſight is much more glorious. For the leaſt glorified bodie ſeeing innumerable Saints and Angels more highly exalted then he is, hath his ioy doubled, and trebled, and beyond all meaſure multiplied, when he conſidereth, that he is loued vnſpeakably more, by all of them, yea by euery one of them, then hee can bee by himſelfe. And therefore againe ſeeing himſelfe ſo deare vnto them, hee for his part likewiſe as a hot burning coale is ſet one fire and inflamed with loue, and the more he ſeeth any other excell him in glorie, the more doth he reioyce, and is gladder of his glorie, then his owne. But now when hee lifteth vp his eyes to the glorious Trinitie, and ſeeth how the Father, the Sonne, and the holy Ghoſt, doe eternally and perfectly loue and like and enioye one another in ſurpaſſing ſweetnes and content, then all his affections are ſwallowed vp in loue, all his ſpirits are rauiſht in delight, all his deſires

ſires are imparadiz'd in pleaſure. In ſo much as if on the one ſide were layd the loue of Chriſt as he is man, and of all the Saints and Angels among themſelues, and on the other ſide, the loue which the leaſt glorified body in heauen beholding the bleſſed Trinitie breatheth out to God, this loue would without al comparison excell and exceede that as farre, as light does darknes, or as heauen does the earth. Wherfore for man, to ſee God; for Iacob, to bee called Iſraell; for him that hath been a ſeruant, to become a ſonne; for him that hath kept the law, to enioy the teſtament; is the higheſt degree to perfection, yea it is the very perfection of perfection it ſelfe: The onely *perfect life*; the onely hye *honour*; the onely godly *pleaſure*; the only chriſtian *treaſure*; THE PRIZE; OF THE HIGH CALLING; OF GOD; IN CHRIST IESVS. Seeing then, bleſſed brethren, ſeeing wee fight not as they that beate the ayre (a), but our reward is ſo great, ſo exceeding great in heauen (b) therefore as Iacob wraſtled al the night long and neuer gaue ouer, till about the breaking of the day he was called Iſrael (*): ſo let

(a) 1. Cor. 9. 26

(b) Mat. 5. 12.

*Gen. 32. 24.

VS

vs wraſtle all ỹ night long of this life(c), and neuer giue ouer till the day breake, and the ſhadowes flye away (d) and we come to the marueilous light and ſight of God. And like as the ſame Iacob ſayd to the Angell, I will not let thee goe, except thou bleſſe me (e): euen ſo let euery true Iſraelite ſay to Chriſt, I took hold of him, and left him not (f). O Lord Ieſus, who would leaue thee? or who would let thee go? or rather who would not hold thee faſt? which ſtrengtheneſt him that holdeth thee faſt, and makeſt him perſeuere that is ſtrengthened, and crowneſt him that perſeuereth, and makeſt him perfect that is crowned. Therefore I will hold thee faſt, and will not let thee goe, except thou bleſſe me, that is indeede, I will neuer let thee go, becauſe thou doeſt neuer bleſſe but onely thoſe that alwaies holde thee faſt. Holde faſt then, and Stand faſt, good beloued, once againe I ſay. Holde faſt that which you haue, that no man take your crowne frō you (g). Stand faſt in that libertie, wherby Chriſt hath made you free, and be not any more entangled with the yoke of bondage (h). But ſo runne, ſo runne, as ye

(c) Mar. 13. 35

(d) Cant. 4. 6.

(e) Gen. 32. 26

(f) Cant. 3. 4.

(g) Reuel. 3. 11

(h) Gal. 5. 1.

ye may attaine (i). As ye may attaine? How [k] is that? Mary faithfully, patiently, constantly vnto the ende. A shame it would bee, and a vile shame for vs, if it should be sayd of vs, not, *you doe runne well*, but, *you did runne well* [l]. Fye vpon it. Hauing been hetherto brought vp in skarlet, shall wee now imbrace the dung [m]? Shall we be like those antickes or monsters, which are halfe men and halfe beasts (n)? Shall we be like Nabuchadnezzars image which had a head of gold and feete of clay (o)? Shall we begin in the spirit and end in the flesh (p)? God forbid. God for his mercie sake keepe vs from such fearfull falling from him. Nay rather let vs remember, that Ioseph signifieth encreasing, and Arimathea signifieth getting ye reward (q), to teach vs that if wee would bee like to Ioseph of Arimathea, wee must alwayes encrease and goe on till wee get the reward. The other Ioseph also had a coate reaching downe to his feete (r), to teach vs that wee must not haue skarlet about our head and dung about our feete, not gold about our head and clay about our feete, but that when we put on the Lord Iesus,

(i) 1. Cor. 9. 24.
k Ἵνα καταλάβης, τουτέστιν ἀπαύστως. δεῖ γὰρ κατ' ἀρετὴν τρέχειν μέχρις ἂν ἐξέλθωμεν τοῦ βίου τὸ στάδιον. *Nilus in Paræne. circa med.*
l Gallath. 5. 7.
m Lamen. 4. 5.
(n) Βουκεφάλους τινὰς ἢ ἱπποκενταύρους, ἢ δρακοντόποδας, ἢ ἄλλο τι τοιοῦτον ἐξ ἑτερογενῶν συντιθέντες. *Nyssenus. l. περὶ τελειότητος. Illa actio Chimæra est quæ initium habet à ratione finem à sensualitate. Cum igitur sic agitur humano capiti ceruicem pictor depingit equinam. Innocen. de Eleemo. c. 6 Operare igitur perseueranter ne (Vt Horatius ait) Desinat in piscem*

Iesus, we must put on such a skarlet robe of righteousnesse, such a golden garmēt of grace, such a vesture of a godly and vertuous life, such a coate of a holy and heauenly conuersation; as may reach to the feete, as may continue to the end: considering our Sauiour hath sayd, He that perseuereth vnto the end shall bee saued: and againe, Be faithful vnto death, and I will giue thee the crowne of life. This crowne of life is promised to all those which make a good beginning, but performed onely to those which make a good ending (s). And they which run in a race runne al, yet one only, that is hee which holdeth out to the end, receiueth the PRIZE (t). And none are saued but such as are marked in their foreheads with the letter *Tau*, which is the note of perseuerance and perfection u. And if we would be cōformable to the crosse of Christ, the liuely picture of all perfection, we must be like vnto it, not onely in the depth of faith, and in the heigth of hope, and in the breadth of charitie, but also in the length of perseuerāce (x). Because all the depth, height, & breadth of the crosse is nothing without

mulier formosa supernè. Nebrissensis. Hom. 2. in fine.

o Daniel. 3. 33.

(p) Galat. 3. 3.

(q) Ιωσὴφ ἑρμηνεύεται πρόσθεσις. Ἀριμαθαῖος δὲ ἄιρων ἐκεῖνο. Γένοιτο οὖν καὶ ἡμᾶς κατὰ τὸν Ιωσὴφ γενέσθαι, ἀεὶ προστιθέντας τῷ δρόμῳ τῆς ἀρετῆς, καὶ ἄιροντας ἐκεῖνο, τουτέστι τὸ ἔντως ἀγαθὸν. *Theoph. in c. 15. Mar.*

(r) *Aquila interpretatus est,* ἀστραγάλειον, *id est tunicam talarē. Hiero. in Quæst. Heb. in Genesin. Ioseph typum ecclesiæ prætendens, vestis suæ habitu perseuerantiam certaminis habere nos admonet, cuius longitudo vsque ad ta-*

out the length: and so all the faith, hope, and charitie of a Christian, is to no purpose without continuance in them euen vnto the end. Wherefore (my good brethren) yet once againe I wil say, and then I will say no more, Let vs draw neere vnto God with a true heart in assurance of *faith* (y): and let vs keep the professiō of our *hope* without wauering (z): and let vs consider one another to prouoke vnto *charitie* and to good workes (a): & so much the more, because we see the *breaking of the* day draweth neere (b), and the kingdome of heauen is at hand. There is a Greeke worde signifying the ende of a race, which is deriued of another Greek word signifying to spurre or pricke on forward (c). Which proueth, that as they which runne their horses for a wager, spur hardest at the races end (d): so seeing our saluation is neerer now then euer it was (e), therefore wee must runne faster now then euer wee did (f). Especially because the very horse and mule & diuers other bruite beasts which haue no vnderstanding, though they haue been neuer so much wearied and tyred before, yet when they come neere home

los eius peruenit. Tanquam diceretur, Antequam ite perficias, noli in vita lacescere. Ausbertus in cap. 2. Apocalyp.

(l) *Non campo capitur, sed fine corona. Pros. Sapientia in exitu canitur. Quia laudari penitus anteactæ vitæ prudentia non merebitur, nisi bono fine claudatur. Saluia. ad Eccle. li. 4.*

(t) 1. Cor. 9. 24

u Ezec. 9. 6.

x Ephes. 3. 18.

(y) Heb. 10. 22

(z) Vers. 23.

(a) Vers. 24.

(b) Vers. 25.

(c) Νύσσα ὁ καμπτήρ, ἀπὸ τοῦ ἐλθόντας κατ' αὐτὸν, νύσσειν τοὺς ἵππους. *Hesych.*

home they will mend their pace g. And therefore the more to blame should we be, if hauing trauailed thus farre alreadie in the waye to perfection, and being come by this time almost to our iournies ende, wee should now goe no further, when in deede wee ought if it bee possible, to runne much faster to our euerlasting home in heauen. O beloued, all the saintes in heauen thinke long, yea they thinke of vs, and they long for vs (h), and they earnestly desire to bee perfected with vs, because they certainely know they cannot be perfected without vs i. The holy Angels also as they blush, and holde downe their heads, when they see vs stumble, or trippe neuer so little: so on the other side, they shoute, and clap their hands when they see vs runne cheerefully in a good course, and come away apace to perfection. Lastly, Christ himselfe doth stand wayting for vs, and beckning to vs, and hartning vs on all the waye, being ready to receiue vs, and to imbrace vs in the armes of his louing mercy, as soone as euer wee come to the ende of our race. For euen as a royall King, when one of

verbo Νύσσα. *idem habet Pollux. l. 3. c. 30 & Theodoret. de Proui. lib. 9. circa initium, vbi hunc textum recitat.*

(d) ὁ τρέχων οὐ μόνον οὐδὲν ὑφαίρει πρὸς τοῦ τέλους, ἄλλα καὶ τότε μᾶλλον ἐπιτείνει τὸν δρόμον. *Chrysost.*

(e) Rom. 13. 11.

(f) Εἰ δόλιχον ἔδραμον, πρὸς τῷ τέλει ἔδει με ἀνεῖναι, καὶ μὴ μᾶλλον ἐπιτεῖναι; *Laert. in Dio.*

g *Pecoribus fatigatis quoque velocior domũ gradus est. Seneca de tranquilli. vitæ. lib. 1. cap. 1.*

(h) *Ergo quia omnis cælestis curia expectat nos, & desiderat, desidere-*

mus iam quanto possumus desiderio. Vide quæso Bernar. medit. cap. 6.
i Heb. 11. 40.

his nobles returnes home, which hath in a forraine countrie by chiualrie, or feates of armes, or other like excellent partes atchieued great renowne to his realme, presently sendeth for him to the court, and in open audience giueth him words of grace, & aduanceth him to hie preferm̃ets & honors: so Christ our most magnificent king, immediatly vpon our arriuall into heauen out of the forraine co̅trey of this world, wil reach forth vnto vs his holy hand, conducting vs to the eternall tabernacles of rest, and as for all the prayers that we haue made, all the teares that we haue shed, all the almes that we haue giuen, all the other exercises of a christian life that wee haue performed, though neuer so secretly in this pursuite of perfection, hee will openly rewarde them, & most gloriously crowne them; when as all the host of Angels shall triumph for our coronation, and the blessed saintes shall thinke themselues more perfect for our perfection, and all the courte of Heauen shall applaude our praises, and God himselfe shall saye *Amen* to our felicities. Which that it may so happily come to passe, and that

euery

euery one of vs, which now with Iacob wraſtleth vnto the breaking of the daye, and conſtantly keepeth the law appoynted vnto him, may in the end with Iſrael ſee God, and haue the full fruition of his glory, and enioye the euerlaſting teſtament, which is THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST IESVS, graunt we beſeeche thee, O deare Lord, graunt it to vs I ſay, not for our owne deſertes or merites, but for the tender mercies of the ſame, our ſweete Sauiour CHRIST IESVS, to whome with the Father and the holy Ghoſt, be all honour and glory, power and prayſe, dignitie, and dominion, now and euermore *Amen.*

(***)

Faults in the Sermon.

p.23.l.21.	for	the	reade	of the
p.25.l.11.		the		all the
p.52.l.9.		did did		did
p.54.l.21.		eternall,		eternall
p.60.l.20.		gold		golden
p.64.l.6.		Rheginum		Rhegium
p.64.l.7.		Eous		Cous
p.67.l.23.		foules		fooles
p.88.l.24.		can		cannot

Faults in the marginall notes.

p.3.Exod.25 10. p.5. (x) τελείωσις. p.7. 1.Reg.11.5. p.13.Luc.10 41. p.11. Act.9.5. p.20. Naz. 247. p.34. Basil.Hexa.h.11.p.37. παρουσίαν, περιουσίαν. p.44. Εν' ὅδῳ μὴ σπεύδειν. p.48. l ἀκαμαντόποδες. p.86. Rom.6.23. and transpose this last quotation to page 85.line.27.